ANALYTICAL GUIDE

TO HINDŪSTĀNI

IN ROMAN SCRIPT

FOR

EUROPEANS

Preparing for the Elementary
Urdoo Test and other
Examinations

BY

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(T. C. U. I.)

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PREFACE

   This Analytical Guide to Hindustani is intended as a help to those about to prepare for the Army Examinations, and is required to be read with the help of a Munshi.

   The principal points of grammar are shown in tables and illustrations to serve as ready reference for practical purposes. A few out of hundreds of Hindustani sayings, the ornament of the language as is its poetry, are also given.

   The present treatment of the subject is the result of some lessons which were prepared for my pupils and I am indebted to them, especially Lt. J. H. S. Elliott R. E. and Lt. J. D. R. Fairly for their kind support and encouragement, to whom I express my sincere thanks.

   I also thank the printers and publishers for carrying this work through successfully with zeal and patience amidst many short-comings in war time.

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                                             G. ALI TITI.

                        ————

            Nahīn khel ai Dāĝ, yāron se kahdo,
            Kih āti hai Urdu zabān āte āte.   —Dāĝ

             Zabán—e Hind Urdoo hai,
                 Faṣaḥat ka qhazeenah hai—
             Kih kūl tahzeeb wa millat ka,
                 Mazayyad yih safeenah hai.

                     —— ——

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INTRODUCTION

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Urdu or Hindustani is a language which is at present spoken and understood well throughout India as well as in other parts of the world. It is written either in Persian or Nagri script. Its grammar is very simple. Spelling is easy to learn being appropriately represented by phonetic letters.

Hindustani is a selfmade natural product of the Indian People representing both the Hindu and the Islamic civilizations. It was neither created nor formed by any one section of the people. Its basis is Hindi, and all parts of speech except some nouns and adjectives are all of Hindi origin· It is capable of assimilating words of other languages conveniently and as such its vocabulary has been enriched by Arabic, Persian, Dutch, French, Portuguese, Spanish and now English words. Over 1000 English words are freely used and day by day its vocabulary is thus being vastly increased. It is written either in Persian or Nagri script irrespective of caste or creed. Today it aptly claims to be the language of the People, one fifth of the human race.

Urdu is not born of Persian although it influenced Urdu considerably giving it its Arab-Persi alphabet ,with some changes to represent certain additional Indian phonetic sounds. Urdu grew out of Western Hindi an offshoot of old Prakrit which was current independent of Sanskrit, for ages in the districts around Delhi and Meerut. From the twelfth century A. D. it began to grow, a ' Hindustani ' as a common language of the country. It received a direct impetus under the scholarly sovereigns in the Deccan (S. India), from the sixteenth century onward. It has been developing of itself amidst various drastic political changes in the country.

Hindustani in the hands of Europeans got systematised. John Joshua Cutler, a Prussian by birth was the first European who wrote a roman Hindustani Grammar in Latin in the beginning of Eighteenth Century (1715 A.D ?), and well within about a Century more than twentyfive Europeans compiled and published several Hindustani grammars, vocabularies, dictionaries, historical discussions and lessons in Roman, Nagri and Persian scripts. Agentative ' ne ' is not found in Hindustani of this period.

For about half a century, from 1787 A. D. Hindustani was given a special treatment at Fort William College at Calcutta under Doctor John Gilchrist. It was recognized as an official language by the British in 1832 in place of Persian which was the official language of the Muslim Courts at Delhi.

Roman script with 23 sounds is not adequate to represent all the sounds in Hindustani and some of them are used with dots or dashes to supply the deficiency. As against this, several different letters are proposed for adoption in roman Hindustani. As a matter of fact dots, dashes and marks are used in the existing roman letters and introduction of quite different letters would mean an extra burden on the learners. The language of the people means the thought, action and life of that people, depicted in their literature and to know those people properly it is necessary to learn their language in their own script; and spoken language is different from the written.

Hindi is written in some four different kinds of scripts, one of which is Nagri. The Nagri letters do not represent all the sounds in Urdu; but the deficiency is being now supplied with the uses of dots or marks over the existing Nagri letters. Hindustani (including both Nagri as well as Arab-Persi-Urdu Phonetic sounds) has 60 sounds, 44 consonants and 12 vowels. Roman script has 23 letters to represent these sounds and are deficient. One has to learn about 70

different forms of these 23 roman letters, 50 different letters of Nāgri script, whereas Urdu in Arab—Persi script presents to the learner only 18 primary letters of different forms with about 5 easy vowel signs, mostly of dashes or commas. These 18 forms with dots or dashes make only 35 letters in all in Arab-Persi-Urdu alphabet, for nearly all Hisdustani sounds. A Primer for learning scripts on this line is being prepared by the author.

There are people in this country with several vernaculars with their several scripts including English. Knowledge of English has been spreading far and wide in this country and there are people who know English but do not know Hindustani. Foreigners fresh to this country feel necessary to learn Urdu which is found useful to them as a lingua franca of the country. Considering leisure and opportunity at their disposal Roman script has been found very convenient for those learners who know English, to enable them to get a firsthand primary knowledge of Hindustani for practical utility. After this stage it has been found in case they are so interested very convenient for them to learn both the scripts, Nāgri as well as Arab-Persi; and several of my British students have successfully done so after passing their Elementary Urdu Test Examination.

Now-a-days Roman Urdu is making great strides. Literary books, school books, magazines, journals, army instructions, orders, advertisments an reviews are being published in large scale in roman Urdu. Its importance is thus much increasing day by day. The Aryans gave to Hindustani their Nagri script, the Muslims their Arab-Persi script, the British their roman script—all enriching it to its unique and wonderful plastic grandeur.

<div align="right">G. ALI TITI.</div>

(VI)

CONTENTS

PHONETIC SYMBOLS

Sounds are to be learnt with the help of an Instructor—
c. v. x. are not used.

a   short as in 'solar'. Ending 'a' is long, therefore not
     marked. All vowels ending in a word are long.

  a   guttural, 'ain in Urdu.

ah ả short a at the end,

ả   double a as in 'far !'

ḏ ṭ ɽ are hard, as in 'ḏar', ṭeka, kapɽa. ṭ=toi in urdu

ḥ   throaty as in 'ḥal'. Ḡ ĝ guttural.

ph as in 'phal', fruit.

Q   throaty K. as in 'Qaf '.

ḵẖ throaty as in Scottish 'loch'. why not adopt Qh
     and avoid an underline ?

ṅ   usually ends a word; it is nasal;   e   as in 'pen'.

u   as in ' put' ū=oo; as in soon.

i   as in 'pil'. ī=ee, as in 'peel".

o   as in 'ho !'

au as in 'how' with short sound of a.

ai ae as in 'aye.' with short sound of a.

s   Urdu letter 'seen'

ṣ   Urdu Letter 'ṣuad!   ṣ   Urdu letter 'ṣe

z   Urdu letters 'ze' 'zoi,' 'zuad' and 'zal'

Note : Hindūstāni written in Urdu or Nagri scripts is ap-
propriately represented phonetically. The present
Phonetic roman ⟍presentation may not be found
practicable. All phonetic marks on roman letters are
sometimes neglected for practical purposes. Notice
"Sirf ek hamle men, unke 7 hawai jahaz bach kar ja
sake. 6 ko hamari Samundari bere ki golabari aur
topon ne niche mar giraye. "

"Dusre hamle men ek bare zorka dhamaka hua, jiski
wajah se un hawai jahazon ko, jo 3000 fut unche ur
rahe the zabardast jhatka laga."

(Map Review G. H. Q. 1-3-45.)

FOREWORD

I was fortunate enough to be one of Mr. Titi's students at the time he was preparing this book, and so feel that perhaps I know better than most the conscientious, painstaking thoroughness with which he approached it. It is essentially an analysis of Hindustani, an attempt to reduce every rule of importance into the smallest possible space. It is inevitable then that a book which contains more than the usual " Introduction " to the subject, and confines it in a smaller space, will not present a very easy or attractive appearance to the student,—specially when it is produced under the present wartime conditions. But for these reasons it should be the more attractive to Munshis in stating in a most logical and concise form every rule he will have to teach his students, while at the same time providing the student with a summary for revision and a book of reference,—Mr. Titi stresses that it is only to be used with the help of a teacher.

It has three other novel features. First, it fills a gap found in other Introductions to this subject by explaining what the language is, and what part it plays in the life of the country—questions which often trouble many who have never heard of Urdu before arriving here. Secondly, it provides tables setting out exhaustively the declension of pronouns and the conjugation of verbs. And thirdly, it offers a useful collection of Hindi proverbs.

It is to be hoped that in a later edition Mr. Titi may, under happier circumstances, be able to expand this logical frame and give the reasons for many of his considered opinions of which only the conclusions now appear, or which are here sacrificed to the more generally accepted ideas: and that he may also set out his suggestions for making the Roman spelling of the language more consistent before it becomes too settled in its present form, now that its use is rapidly increasing alike among Indians and Europeans.

14th Mar. 45.   *Lt. J. H. S. Elliot* R. E.

ANALYTICAL
GUIDE to HINDŪSTĀNI.

1. Articles 'a' and 'the' are not translated. For definite statements render 'a' into 'ek', one or 'koi', some, certain, and 'the' into 'yih', this, 'woh', that. Translate 'there', when it means 'that place', by 'wahāṅ', and when it means 'that direction', by 'udhar'.

2. Postpositions come after their substantives, which are then called 'oblique', as 'mard ka', *of man. The simple po-po, denoting different cases are,* ka, par, tak, meṅ se, ko, ne.

    i. *Possessive :* of, —'s, ka (m. s.), ke (m. pl.), ki (f. s. & pl.)
    ii. *Locative :* on, at, par. in, for, meṅ. up to, tak.
    iii. *Ablative :* from, by, with, than, for, off etc., se.
    iv. *Dative :* to, into, at, about tc, ko.
    v. *Agentative :* by (doer), ne.

3. Substantives–genders and numbers, for (i) *Nomin.* (a.) *M. ending in 'a', form pl. by changing 'a' into 'e'.* (b) *F. ending in 'i', form pl. by adding 'āṅ', others by adding 'eṅ'.* (ii) *Oblique : M-'a', form pl. by changing 'a' into 'oṅ'; F. form pl. by adding 'oṅ'.*

In	for nom. pl.	for obl. s.	for obl. pl.
M. 'a'	'a' ∝ 'e'	'a' ∝ 'e'	'a' ∝ 'oṅ'
M. others	....	....	
F. 'i'	add 'āṅ'	....	add ' oṅ '.
F. others	add 'eṅ'	....	

Examples :   (*There are exceptions to these rules*).

M. Nom.		M. Obl.		F. Nom.		F. Obl.	
s.	pl.	s.	pl.	s.	pl.	s.	pl.
āra [1]	āre	āre se	ār-oṅ ت	āri	āri-āṅ	āri se	āri-oṅ se
sar [3]	sar	sar se	sar-oṅ se	jīt [4]	jīt-eṅ	jīt se	jīt-oṅ se
nāī [5]	nāī	nāī se	nāī-oṅ se	āya [6]	āya-eṅ	āya se	āya-oṅ se
pāṭ [7]	pāṭ	pāṭ se	pāṭ-oṅ se	rāt [8]	rāt-eṅ	rāt se	rāt-oṅ se

    'ka', *deflects to* 'ke', *or* 'ki', *according to No. and gender of the substantive which follows, as* mard ka wār [9] mard kī bāt [10], (f). mard ke wār kī bāt, mard ke lārke [11] kī bāt-eṅ, sipāhi ke lārkoṅ kī bolī [12] (f), lohe [13] ke āre kī chīrāi [14] (f), lohe ke āre kā kāṭ [15].

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1 saw. 2 hand saw. 3 head. 4 Victory. 5 barber. 6 maid. 7 breadth of a river
8 night. 9 blow 10 narrative. 11 boy. 12 speech. 13 iron, 14 sawing. 15 a cut.

Personal: Nom.	Oblique (except 'ka')	Obl. with 'ko' = to	Obl. with 'ka' (of or -'s)	Obl. with 'ne' * (by doer)
main (I)	mujh-se (—me)	mujh-ko or mujhe (to me)	me-ra-re-ri (my, mine)	main-ne s. 1
tū (thou)	tujh-men (—thee)	tujh-ko or tujhe (to thee)	te-ra-re-ri (thy, thine)	tū-ne 2
woh (he, she, it) D=(that)	us-par (—him, her, it)	us-ko or us-e (to him, her, it, that)	us-ka-ke-ki (of his, her, it, that)	us-ne 3
yih D=(this)	is-par (—this)	is-ko or is-e (to this)	is-ka-ke-ki (of this)	is-ne D
ham (we)	ham-ko (—us)	ham-ko or hamen (to us)	hama-ra-re-ri (our, ours)	ham-ne pl. 1
tum or áp (you)	tum-ne (—you)	tum-ko or tumhen (to you)	tumha-ra-re-ri (your, yours)	tum-ne 2
woh (they) D=(those)	un-par (—them)	un-ko or unhen (to them)	un-ka-ke-ki (their, theirs)	unhon-ne 3
yih D=(these)	in-se (—these)	in-ko or inhen (to these)	in-ka-ke-ki (of these)	inhon-ne D

2

*(with tr. verb)

N.B.:—'hi, hin' are for emphasis in, yihi, wo-hi, isi, in-hin, usi, un-hin, ham-in, tum-hin, main-hin, etc., = this very etc. bhi, also, too, ham-bhi, we also, etc. Reflexive:'áp,'=self, apna, one's own, apne áp ko, to oneself. apaska, mutual, apas-men, mutually, áp = khud = self, áp khud, you yourself.

5. Other Pronominals:—

		Nom.	Oblique 'ko'	Oblique 'se', etc,	Oblique 'sa' = very
Demonstrative					
a. near.	s.	yih, *this*	is-ko *or* is-e	is-se, etc.	aisa, *like this*
	pl.	yih, *these*	in-ko *or* in-hen	in-se, inhon-se etc.	aise, *like this*
b. far.	s.	woh, *that*	us-ko *or* us-e	us-se, etc.	waisa, *like that*
	pl.	woh, *those*	un-ko *or* un-hen	un-se, unhon-se etc.	waise, *like that*
Relative	s.	jo, *who*	jis-ko *or* jis-e	jis-se, etc.	jaisa, *as*
	pl.	jo, *which*	jin-ko *or* jin-hen	jin-se, etc.	jaise, *as*
Correlative	s.	so, woh, *that*	us-ko *or* us-se	us-se, etc.	waisa, *such*
	pl.	so, woh, *those*	un-ko *or* un-hen	un-se, unhon-se, etc. „	waise, *so*
Interrogative	s.	kaun, *who, which?*	kis-ko *or* kis-e?	kis-se?, etc.	kaunsa?, *which particular one*
		kaun, *who, which?*	kin-ko *or* kin-hen?	kin-se, kinhon-se? etc.	
	pl.	kae, *how many?*			
	s.	kya, *what?*	kahe-ko, *why?*	kahe-ka?, etc.	kaisa, *how?*
	pl.	kya-kya?		kahe-ke?, etc.	kaise, *how?*
Indefinite.	s.	*koi, *any one someone, something, a certain*	kisi-ko	kisi-se, etc.	koisa, *anyone, whatever*
	pl.	†kai, *several, some, many* kai-ek, *a few*	*Not inflected* kai-on ko	*Not inflected* †'kai' mardon-se, etc. = *from many men*	

* 'koi' *about, a few, nearly,* with a number *is not inflected.*

6. Pronominal adverbs :—

Denotes:-	Time	Place	Direction	Manner	Manner	Measure
Demonstrative — near.	ab, *now,* abhi, *now, just now*	yahāṅ, *here* hāṅ, *place* yahīṅ, *just here*	idhar *here* idhar hī, *here only*	yūṅ, *thus* yūṅ hi, *just this way, without any reason*	aisé, *thus*	itna, *so much* itne, *so many* itne meṅ, *upon this*
Demonstrative — far.		wahāṅ, *there* wahīṅ, *just there*	udhar, *there*	wūṅ, *thus* wūṅ hi, *very instant*	waisé, *so*	utna, *so much as that* utne, *as many as that*
Relative	jab, *when* jabhi, *for this very reason*	jahāṅ, *where* jahīṅ, *wheresoever*	jidhar, *where*	*joṅ, or jūṅ, *as* jūṅ-hi, *as soon as*	jaisé, *as, in what way*	jiina, *as much as* jitne *as many as or as much as*
Correlative	tab, *then* tabhi or jabhi, *then only*	tahāṅ, *there (wahāṅ).* tahīṅ, *that very place (wahīṅ)*	*tidhar, *there (udhar).*	*tūṅ, *so*	*taisé, *so in that way* *tite	utna, *so much* utne, *so many*
Interro-gative	kab ?, *when ?* kabhi, *ever*	kahāṅ ?, *where ?* kahīṅ, *anywhere, perchance, some-where*	kidhar ?, *where ?*	kyūṅ ?, *why ?*	kaisé, *how ?*	kitna, *how much ?* kitne, *how many ?*

* Seldom used now.

Repetition denotes plurality :—kahīṅ kahīṅ, *here and there,* kahīṅ na kahīṅ, *somewhere or the other,* kabhi kabhi, *sometimes.* jab jab, *whensoever.* kab kab, *how often.* jahāṅ jahāṅ, *wherever,* joṅ joṅ, *as.*

6A. 1. The normal order in a sentence is 1. Subject. 2. Object. 3. Verb. kya? *what? begins the interrogative sentence.*

2. Adjectives and adverbs: (a) *adjectives precede their nouns.* (b) *The adjectives ending in 'ā'* (barā, *big*), *inflect like* ka (*of*); bare, larke. barī lārkī-ān. (c) *For emphasis, 'very good', add,* bahut, bahut sa, barā, aur, ziāda, aurbhi, nihāyat, kāfi, kahīn, ek, hazārha, khūb. aur bhi hai, *there is more.* barī fajr, *early morning.* bahūt bura, *very bad.* (d) *Simple adjectives:* chand, *a few, some.* b'az, *some (out of a number).* kuchh, *a few, some, something.* kul, sāra, sab, *all.* bihtar, *better.* bihtarīn, *best.* lamba, *long.* chhota, *small, short.* chaura, *broad.* tang, *narrow, difficult.* bura, bad, kharāb, *bad.* tāza, *fresh.* ūncha, *tall, high.* nicha, *low.* bhala, achchha, *good.* achchhe achchhe, *very good (by repetition)'* donon, tinon, *both, all the three.* chāron ke chāron, *all the four.* ek ek, *each or one at a time.* (e) *Adverbs qualify an adjective, an adverb or a verb and precede them.* woh āj yahān hai, *he is here to-day.* āj kal, *now a days.* kal, *yesterday or tomorrow.* parson, *the day before yesterday.* tarson, *the day after tomorrow.* jald, *quickly.* zor-se, *with force, forcibly.* (f) *Comparison:* 1. *for comparative*—er, *use* se, *than, as. Adam is taller than John,* Ādam, John se ūncha hai. yih bihtar hai, *this is better.* ziāda bihtar, *far better.* yih aur (*more*) bara jhonpra hai, *this is a bigger hut (n. compared with is not mentioned).* parde, khirkion se ziāda (*more than*) hain, *there are more screens than windows.* 2. *for superlative*—est, *Adam, is the best of all the boys,* Ādam, sab se (*or* sab-men) achchha larka hai. Ādam in larkon men bihtarin larka hai. *When n. of comparison is not present, then repeat the adjective; this is the best thing.* yih achchhi se achchhi chīz f. hai. (g) *Adjectives and adverbs from nouns and verbs, with certain prefixes and suffixes.* 'se' *usually makes adverbs,* zor se, *with strength.* Adj, larāk, *quarrelsome.* khelāri, *sportive.* lāj-want, *bashful.* tāqatwar, *strong.* naqli, *false.* 'Iswi, *Christian* (sanne 'iswi, A. D.). *An adj. changes to n. as* achchhā-ī, achchhā-pan, *goodness.* hansor, *Joker. Noun changes to adj. with particles:* nā, be, ĝair, an, bad, nī, bīn, nir, ka, āna, wāla, wān, pan, la, ka, sa, *etc., as* nā-pāk, *unclean,* be-bas, *helpless,* nā-kām, *unsuccessful.* bekām, *without work.* ĝair ma'amūli, *unusual.*

Anjān, *ignorant.* bad-ṣūrat, *ugly.* nī-dar, *fearless.* bin-juti, *un-ploughed.* nir-mal, *pure.* mard-āna, *man-like.* chachera, *of patern-al uncle.* Bombay-wāla. pānch-wāṅ, pānch-weṅ ko, pānchwiṅ se, (*fifth*). akela, *alone.* agla, *first, foremost, next, former.* pichhla, *backward.* ĝazab-ka, *dreadful.* sharīf-sa, (sa=*ish*) *polite.* kālā-sa, *black-ish.* lambā-sa, *very long.* thoṛā-sa namak, *a little salt.* ki māniṅd, *like.* (*h*) *Ordinals*: pahla, dusra, ṭisra, chautha, pānch-wāṅ, chhaṭa, sātwāṅ, *etc.*, *First etc.* gna= ×. dugna, *double.* tigna, *treble.* chau-gna, *four fold.* pānch-guna, *five fold.* ¼ pāu. ½ ādha. ¾ pauna, (¼ *less*). 1¼ sawa. 1½ deṛh. 1¾ paune do. 2½ aṛhāi. 7½ sāṛhe sāt. 4/5 chār baṭa pānch. do baje, *2 o'clock.* das baj-ne meṅ pānch minute, *5 minutes to 10.* sāt baj-kar pānch minute, *5 minutes past 7.* *Points of compass*: (Simteṅ) shimāl-ī, janūb-ī, mashriq-ī, maĝrib-ī, *northern, southern, eastern, western. Participial adj.* bol-ti chiṛya, *talking bird.* likha hūā khaṭ, *written letter.*

6B. *Mixed postpositions*: *n. and pron. with* ke, ki, re, ri, se : ke bāre meṅ, ki bābat, *concerning,* ke khilāf, ke muqābil, *against.* ke irdgird, *around.* ki chāroṅ ṭaraf, *all around.* ke muqāble meṅ, ki nisbat, *concerning, in comparison with.* ke daurān meṅ, *during period of.* ke muṭabiq *according to.* ki badaulat, ke 'zari-'e, *by means of.* ke lihāz se, *with regard to.* ke badle, ki bajāe, *instead of.* ke baṭaur, ke ṭaur par, *as, in the manner of.* ba-hawāla, *with reference to.* paros se, *neighbouring.* ke māre, ki wajah-se, ke sabab-se, *on account of.* ke 'alāwa, *besides.* ke pās, ke nazdīk, ke qarīb, *near. next to.* ās pās ka, *neighbouring.* ke lā-iq, *fit for.* ke sāth sāth, *along (the road).* ke qābil, *worthy of.* ki ma'arafat, *through, c/o.* ke hamrāh, *in company of.* ke bā-wajūd, *inspite of.* ki khāṭir, *for the sake of.* ke baĝair, *without.* ke pār, *across.* ke ār-pār, *through.* ke darmiān, *between.* ke barābar, *equal to.* (se) ke pahle, *before (certain time).* (se) ke āge, *a head of, before.* ke sāmne, *against, in front of.* ke b'ad, *after (time).* ke pichhe, *behind (place).* ke wāsṭe, ke lie, *for the purpose of.* ke upar, ke nīche, *above, below.* ke siwa, *or* siwāi-is-ke, *excepting.* ke muwāfiq, *like.* ke bīch meṅ, *in the middle of.* ke sīpurd, ke hawāle, *in charge of.* ke nīche, ke mā-tahat, *under the command of.* ki ṭaraf, *towards.* ke hāṅ, *at the house of.* lekar (*carrying, subj.*), dekar (*giving, obj.*)=*with.*

THE VERBS

7 a. Tenses of.- Auxiliary verb, Infinitive, 'hona', to be, to have.
Endings, 'i' and 'in' are feminines. 2, 3, 5, 7, have finite use also.

Pronouns.		2. I be-	3. I shall-	5. I am—		7. I was—	
main	*I*	hun	h-unga (i)	h-un, *am, have*		tha (i))	*was*
tū	*thou*	ho	ho-ga (i)	hai, *art, hast*		tha (i) }	*or*
woh	*he,—*	ho.	ho-ga (i)	hai, *is, has*		tha (i))	*had*
ham	*we*	hon	ho-nge	hain, *are, have*		the)	*were*
tum	*you*	ho.	ho-ge (i)	ho, *are, have*		the (in) }	*or*
woh	*they*	hon	ho-nge (i)	hain, *have*		the (in))	*had*

b. Tenses of finite verb. (active voice. V. Intr.), 'hona', to be'
to become, to happen, to be done etc. Ho, (root)=be. 'ho-ta '=be-ing,
(ta=ing). hū-a', *been, became (*ā=ed, en). 'ho-ta hū-a ', stay-
ing at. 'ho-te ho-te ', gradually. 'ho-ji-o, or ho-ji-ega ', pray be '
'hokar 'or 'ho-ke',= having been at, via. 'ho-ta hai '= is (as a rule
or generally). 'hu-e ', ago. 'ho-ga', will be, may be, must be, must
have been. 'hū-a ho-ga ' or ' ho-gaya ho-ga ', must have become.
'hone-wāla', about to happen. 'ho-ni', destiny. 'ho-te hi ', imme-
diately. 'ho-na' (n). be-ing, occurrence. 'hū-bahū ', quite similar.*

1. Let me become—		4. If I had been		7. I became—	
	(Imperative)	Agar	*(then I wd have -)*		
main	h-ūn	„	ho-ta (i)	(to)	hū-a (i)
tū	ho	„	ho-ta (i)	(to)	hū-a (i)
woh	ho	„	ho-ta (i)	(to)	hū-a (i)
ham	ho-n	„	ho-te	(to)	hū-e
tum	ho	„	ho-te (in)	(to)	hū-e (in)
woh	ho-n	„	ho-te (in)	(to)	hū-e (in)

2. I may become—		5. I become—	8. I have become—
main	hota h-ūn	hota (i) hūn	hūa (i) hūn
tū	„ i ho	hota (i) hai	hūa (i) hai
woh	„ i ho	hota (i) hai	hūa (i) hai
ham	hote ho-n	hote hain	hūe hain
tum	„ i ho	hote (i) ho	hūe (i) ho
woh	„ i ho-n	hote (i) hain	hūe (i) hain

3. I shall become—		6. I was becoming—	9. I had become—
main	hota h-ūnga (i)	hota (i) tha (i)	hūa (i) tha (i)
tū	„ i ho-ga (i)	hota (i) tha (i)	hūa (i) tha (i)
woh	„ i ho-ga (i)	hota (i) tha (i)	hūa (i) tha (i)
ham	hote ho-nge	hote the	hūe the
tum	„ i ho-ge (i)	hote (i) the (in)	hūe (i) the (in)
woh	„ i ho-nge (i)	hote (i) the (in)	hūe (i) the (in)

1, Imperative. 2, Present Subjunctive. 3, Future. 4, Conditional Past.
5, Present. 6, Imperfect Past. 7, Past. 8, Present Perfect. 9, Plu-perfect.

Negatives, ' na, nahīṅ, mat '.- *Do not use*, ' na', *for tenses*̄5 *and* **8** ' nahīṅ ' (= na-haiṅ), *for* ı̄,**2** *and* **4**ı̄̄, ' mat ' (*forbid*) *for* ı, *if polite*. *Use* ' mat ', *only for Imperatives*, *or orders of the superiors*.

' Ko m'alūm hai ', *is known* (*of abstract things only*; ' jānta hai ', *knows* (*of abstract or concrete things*). ' m'alūm hota hai ', *it seems*. ' m'alūm hūa ', *became known*. ' ko yād hai ', *remembers*. ' ko jāna hai ', *he has to go*. ' dur jāna hoga ', *will have to go far*. ' ko majbūran jāna hai ', *has to go under* (*outside*) *compulsion*.

c. BASIC TENSES, of ' BOL-NA ', *Active Voice, finite, Intransitive Verb*:— Infinitive, *to speak, to say*. noun = *a say, speaking*. bol, (*root*)= *speak out*. (*n*): *a word*. bol-ta (ta= *ing*), *speaking*. ' bol-ā ', (ā: *ed, en*), *spoke, spoken*. ' bolā-hūa ', *having spoken*. ' bolā-boli ', *hot words*. ' bolī-āṅ ', *bad words*. ' bol-bāla ', *prosperity*. ' bol-kar ', (kar, ke : *having done or and*), *having spoken*, (*spoke and*). ' bol-ta hūa ', *speaking as action progressed*. ' bolne-wāla ', *about to speak, speaker*. bol-te bol-te, *speaking on till*—.

1. *Let me speak—*		**4.** *If I had spoken,*			**7.** *I spoke—*		
(*Imperative*)		Agar (then I wd have-)					
main	bol-ūṅ	„	bol-ta (i)	(to)	bol-a (i)		
tū	bol	„	bol-ta (i)	„	bol-a (i)		
woh	bol-e	„	bol-ta (i)	„	bol-a (i)		
ham	bol-eṅ	„	bol-te	„	bol-e		
tum	bol-o	„	bol-te (īṅ)	„	bol-e (īṅ)		
woh	bol-eṅ	„	bol-te (īṅ)	„	bol-e (īṅ)		
2. *I may speak—*		**5.** *I speak—*			**8.** *I have spoken—*		
main	bol-ūṅ		bol-ta (i) hūṅ		bol-a (i) hūṅ		
tū	bol-e		bol-ta (i) hai		bol-a (i) hai		
woh	bol-e		bol-ta (i) hai		bol-a (i) hai		
ham	bol-eṅ		bol-te haiṅ		bol-e haiṅ		
tum	bol-o		bol-t\ (i) ho		bol-e (i) ho		
woh	bol-eṅ		bol-ce (i) haiṅ		bol-e (i) haiṅ		
3. *I shall speak—*		**6.** *I was speakngi—*			**9.** *I had spoken—*		
main	bol-ūṅ-ga (i)		bol-ta (i) tha (i)		bol-a (i) tha (i)		
tū	bol-e-ga (i)		bol-ta (i) tha (i)		bol-a (i) tha (i)		
woh	bol-e-ga (i)		bol-ta (i) tha (i)		bol-a (i) tha (i)		
ham	bol-eṅ-ge		bol-te-the		bol-e-the		
tum	bol-o-ge (īṅ)		bol-te (i) the (īṅ)		bol-e (i) the(īṅ)		
woh	bol-eṅ-ge (īṅ)		bol-te (i) the (īṅ)		bol-e (i) the(īṅ)		

Nos. 5 and 6 are of usual actions; for continuous (rahna), *progressive* (jāna) *and habitual* (karna) *actions see 14, 15 and 16 below*.

d. Other useful tenses are :—

*10. *Dubious Past :* main bol-ā h-ūṅga, *I may have or (shall have)
spoken.* Shāyad bol-ā h-ūṅga, *I might (doubt) have spoken.*
'Zarūr bol-ā h-ūṅga, *I must have spoken.* hogā (*used by
itself*) = *will be, may be, must be, must have been.* hojāega =
will etc.,—become. woh Doctor hogā, *he may be, will be,
must be, must have been—a Doctor.*

*11. *Perfect Subjunctive :* ham bol-e hoṅ, *we may have spoken.*

*12. *Past Conditional :* agar woh bol-e ho-te, *same as No. 4.*

13. *Dubious Present :* main bol-ta h-ūṅga, *I may be speaking,
(might, must be).* ham bol-te hoṅ, *we may be speaking.*

14. *Continuous :* (rahna, *to continue*): (i). *Present :* 1. woh
dekh raha hai, *he is looking on (at the very time of speak-
ing).* 2. woh dekh-ta rah-ta hai, *he is looking on (Strong
continuity).* 3. woh dekhta raha hai, *he has been looking on.*
(ii). *Past :* 1. woh dekhta tha, *he usually saw, (imperfect);*
woh dekh raha tha, *he was looking on (at a certain time in
the past).* 2. woh dekhta rahta tha, *he was keeping on looking
(Strong continuity).* 3. woh dekhta raha tha, *he had been
look ng on.* 4. woh dekhta raha, *he remained looking on.*
(woh jāta raha, *he passed away,—a simple past).* (iii). *Fu-
ture :* 1. woh bolta rahega, *he will speak on.* woh bol-raha
hoga, *he may be speaking on.* 2. woh bolta rahta hoga, *he
may, (must) have been speaking on (strong continuity).*
3. woh bolta raha hoga, *he might have been speaking on.*

15. *Progressives : Tenses of* jāna, *to go on,—*(i). *Gradual :* with
a Present participle of a verb : 1. woh baṛhtā jāta hai, *he
is gradually advancing.* 2. woh deta jāta hai, main khāta
jāta hūṅ, *he goes on giving and I go on eating.* (ii). *Rapid :
with a past participle of a verb :* woh baṛha jāta hai, *he
goes on rapialy advancing.* woh shor kié jāta hai, *he goes on
roaring (in spite of interruption).* (jab shor kiā jāta hai,
when an uproar is being raised.—Passive).

16. *Habitual : Tenses of* karna, *to do, with past part. of a ve b.*
1. main likhā karta hūṅ, *I am hobitually writing.* 2. main

jāya kartha tha, *I kept on going.* 3. woh āj paṛha kīyā, *he kept on reading to-day.* woh din bhar khela kīyā, *he kept on playing the whole day. Here,* 'ne' *is not used.*

e. A Transitive Verb has an object or objects, (i) *indirect* (*whom? with* 'ko') *and direct* (*what? with or without* 'ko'). *Its subject takes* 'ne', (*by-doer*) *in the tenses formed from a past participle, viz., Nos. 7, 8, 9, 10, 11 and 12 above. Because of post positions used with the subject and the objects, the verb is not governed by them, as to number and gender, and it is used in the masc. third person singular. If its direct object, without* 'ko') *is present, then it governs the verb. Its personal pronouns,* (*subjects*), *with* 'ne', *vary as under:* (dena, *to give,* dī-yā *or* dī-ā, *gave*).

I	gave	maiṅ ne *or* (mujh ĝarīb ne) dīa ;—us-ko rupai dī-e haiṅ
Thou	,,	tū ne (tujh ,,) dīa ;—us-ko kya kīa tha ?
He	,,	us ne (us ,,) dīa ;—tūm-ko dekha hoga
We	,,	ham ne (ham log-oṅ ne) dīa ;—un-ko dekha ho
You	,,	tum ne (tum ,,) dīa ;—hamko dekha hota
They	,,	unhoṅ ne (un ,,) dīa ;—mujhko kitābeṅ dīṅ

Examples:—1. us ne tamāsha dekha, *he saw the show.* 2. maiṅ ne usko (*ind. obj.*), kitābeṅ (*d. obj.*) dīṅ, *I gave him the books.* 3. us ne us ko mujhe (*ind. obj.*) dia, *he gave it to me.* 4. tūm ne kisko (*ind. obj*) dekha? *whom did you see?* 5. ham ne kūchh dūshman (*indefinite*) dekhe, *we saw some enemies.* 6. āp-ne qulī ko (*definite*) dekha? *did you see the cooly?* 7. in log-oṅ ne dekha, *these people saw.* 8. mere liē ek kitāb lāo, *Get* (=bring for) *me a book.* 9. maiṅ ne sipahioṅ aur afsaroṅ ko yih kaha hai, *I have told this to the sepoys and the officers.* 10. darzi aur dhobi ne sunā, *a tailor and a dhobi heard.* 11. ham-ne aur āp-ne miḥnat kī, *we and you toiled.* 12. āp-ne chāha (*wished*), so (*so*), us wafādār ne āp-ko pukāra (*called out*); us-ne pānī bhara (*filled in water*); phir (*then*) jab āp-ne apna rukh (*face*) sarāsar palṭa (*changed outright*), to us ĝarīb ne apna rāsta badla (*changed his course*). *Note these verbs used as intr:* us-ka jī chāha to woh pukāra, āp-ka dil na bhara ; jab uski taqdīr palṭi to woh khud sāra badla, *his heart desired so he called out ; you were not contented ; when his fortune changed he himself was fully changed.*

f. Passive Voice: dekhna, *to see, t. v. (past part. of a v. + tenses of* jāna). Dekha jāna, *to be seen,* likha jāna, *to be written.* Dekha jāta, *being seen,* dekha gaya, *been seen. It is used only when the doer of the act is not mentioned, as John was seen to-day,* John aj dekha gaya *(passive);* John was seen to-day by Adam, Ādam ne John ko aj dekha *(active voice). Note.— Verbal ending* 'a' (*m. s.*), *∝ to* 'e, (*for m. pl.*); *to* 'i' (*for f. s.*) *and to* 'in' (*for f. pl,*).

1. *Imperative not used.*

main	*I*
tū	*Thou*
woh	*He etc.,*
ham	*We*
tum	*You*
woh	*They*

4. *(If) I had been seen, (then I wd. have been)—* (Agar) *Past condl:*

„ dekha(i)jāta(i) (to)
„ dekha (i) jāta (i) „
„ dekha (i) jāta (i) „
, dekhe jāte „
„ dekhe (i) jāte (in) „
,. dekhe (i) jāte in ,.

7. *I was seen— Past indefinite:*

dekha (i) gaya (i)
dekha (i) gaya (i)
dekha (i) gaya (i)
dekhe gaye
dekhe (i) gaye (i)
dekhe (i) gaye (i)

2. *I be seen— Present subjunctive:*

m dekha(i)jā-ūn
t dekha(i)jā-e
w dekha(i)jā-e
h dekhe jā-en
t dekhe (i)jā-o
w dekhe(i)jā-en

5. *I am seen— Present indefinite:*

dekha (i) jāta (i) hūn
dekha (i) jāta (i hai
dekha (i) jāta (i) hai
dekhe jāte hain
dekhe (i) jāte (i) ho
dekhe (i) jāte (i) hain

8. *I have been seen— Present perfect:*

dekha (i) gaya (i) hūn
dekha (i) gaya (i) hai
dekha (i) gaya (i) hai
dekhe gaye hain
dekhe (i)gaye (i) ho
dekhe(i)gaye(i)hain

3. *I shall be seen— Future indef.*

m dekha(i)jāūnga(i)
t dekha(i)jāega(i)
w dekha(i)jāega(i)
h dekhe jāenge
t dekhe(i)jāoge(i)
w dekhe(i)jāenge(i)

6. *I was being seen— Past imperfect:*

dekha (i) jāta (i)tha(i)
dekha(i) jāta(i)tha (i)
dekha(i) jāta(i)tha (i)
dekhe jāte the
dekhe(i)jāte(i)the(in)
dekhe(i)jāte(i)the(in)

9. *I had been seen— Past perfect:*

dekha(i)gaya(i)tha(i)
dekha(i gaya(i)tha(i)
dekha(i)gaya(i)tha(i)
dekhe gaye the
dekhe(i)gaye(i)the(in)
dekhe(i)gaye(i)the(in)

3 A, Future Perfect: he will have been seen, woh dekha gaya hoga. *No. 3, denotes a single action to happen. 5 A, Present Continuous:* denotes a present action as continuing at the time of speaking as, he is being seen, woh dekha ja raha hai. *No. 5, is a simple Present Tenses, expressing an action as a matter of fact. 6 A, Past Continuous:* express an action as going on at a certain

point in the past as he was being seen, woh dekha ja raha tha. *No.
6 Past Imperfect, denotes a recurring action. No. 7 expresses a
single act in the past.*

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g. For comparative study the following Tables will be useful.

English Tenses : Indicative Mood : 12 in Act. Voice. 8 in Pas. Voice.

To see		Indefinite	Continuous	Perfect	Perfect continuous
Present	Active	I see	I am seeing	I have seen	I have been seeing
	Passive	I am seen	I am being seen	I have been seen	
Past	Active	I saw	I was seeing	I had seen	I had been seeing
	Passive	I was seen	I was being seen	I had been seen	
Future	Active	I shall see	I shall be seeing	I shall have seen	I shall have been seeing
	Passive	I shall be seen		I shall have been seen	

Subjunctive Mood :   12 in Active Voice,   7 in Passive Voice.

To see		Indefinite	Continuous	Perfect	Perfect continuous
Present	Active	If I see	If I be seeing	If I have seen	If I have been seeing
	Passive	If I be seen	c	If I have been seen	
Past	Active	If I saw	If I were seeing	If I had seen	If I had been seeing
	Passive	If I were seen	If I were being seen	If I had been seen	
Future	Active	If I should see	If I should be seeing	If I should have seen	If I shd. have been seeing
	Passive	I fI should be seen		If I shd. have been seen	

Uses of English Tenses in the English language.

1. *a.* **Present Indefinite denotes, (i) a usual or habitual** action, he eats meat. (ii) **general truths, honey is sweet. (iii)** what is actually happening at the present moment, look how it rains. (iv) future action, I go to Delhi to-morrow. *b.* Present Continuous denotes an action taking place at the time of speaking, he is singing. *c.* Present Perfect denotes, (i) an action that has just been completed. (ii) is used denoting a past action as continuing to the present, we have lived here ten years, (and we are still here).

2. *a.* The Past Indefinite denotes, (i) a single act in the past, Adam got medal. (ii) an act going on in the past, while they danced (were dancing) we sang (were singing). (iii) a habitual action in the past, he studied many hours every day. *b.* The Past Continuous denotes an action, as going on at some point in past time. He was running when I saw him. *c.* Plu-Perfect denotes an action completed at some point in past time before another action was commenced, the play had begun before we bought the tickets.

3. *a.* The Future Indefinite denotes a single act, which has still to take place, I shall write this letter to-morrow. *b.* Future Continuous denotes an action, as going on at some point in future time, I shall be taking my dinner then. *c.* The Future Perfect denotes an action that will be completed at some point in future time ; they will have run the race by that time.

Note :--The Conditional past denotes, a condition and the sequence. If he had run, he would have won. Hindustani Tense No. 4. Defectice English Verbs :-SHALL, as a principal verb denotes, command, threat, determination or inevitability. SHould denotes; duty, WIll as a principal verb in the first person determination, promise or willingness ; WOuld denotes, also habitual action. OUght denotes, obligation or strong probability ; MUst, necessity, fixed determination, duty, certainty or inevitability.   NEED, as a Negative and Interrogative, shows necessity.   CAN, is principal verb, (H. am able to), shows ability or permission. DARE, venture, courgae, (H. JUR-AT K. DILERI K). MAY (MIGHT), as a principal verb, shews possibility, permission ; as an active voice forms Subjunctive Mood, shows wish or purpose   They do not express time with precision.

8. Uses of Special Verbs : as auxiliaries

A. 1. SAKNA. 2. CHUKNA.

With the root of a verb ;

1. Sak-na, *can, to be able to ;* maiṅ bol sakuṅga, *I can* (*or will be able to speak*). 2. ho sake to lā-iye-ga, *please bring, if possible.*

2. Chuk-na, *to finish, already,* woh bol chuka hai, *he has already spoken. In simple past, it shows ironically an impracticability.* woh āj kām kar chuka ! *it is not possible for him to finish the work today. Like* shuru k. *commence,* khatam k, *to finish, to complete,* khatam hona, *to be completed, are used with a noun to avoid ambiguity,* us ne āj kām khatam kīa, *he completed the work today.* jab woh sab kām kar chuka tab woh bola, *when he finished his work, he spoke.* jab woh marīz ko dekh chuka tab bola, *when he finished examining the patient, he said.* ham sab kār-rawāi-āṅ khatam kar chuke, *we completed all the arrangements, already.* pāni khatam ho chuka tha, kih kūch kā hukm sunāya gaya, *all the water was already finished, when the orders were given to march. As Future perfect,* jab maiṅ yih kām kar chuk-uṅga (*or* kar luṅga,* kar duṅga†) tab maiṅ āp se kahuṅga, *I shall tell you, when I shall have done this work.* Chūkna, *to mistake.* bhūl chūk mu'āf kījiyega, *please paodon the errors.* (*for my benefit, † for your benefit*).

B. 1. PARNA. 2. HONA. 3. CHAHIE, CHAHIE THA 4. MILNA. 5. LAGNA.

With 'ko' affixed to the English grammatical subject :

1. Parna, *to fall to, to be obliged to do,* (*to be compelled to*), *and suddenly.* i. us ko yahān āna para, *he was obliged to come here* (*usually in the past tense*). ii. us ko kitābeṅ lāni pariṅ, *he was obliged to bring the books.* iii. us ko kitābeṅ lāni haiṅ, *he has to bring the books.* iv. us ko kitābeṅ lāni hogi, *he shall have to bring the books.* v. ham ko har-rose subah daftar jāna parta hai, *we have got to go to the office every morning.* vi. ham ko abhi daftar jāna parega, *I have got to go just now to the office.* vii. *Note the uses of* parna *as a principal verb :— to be laid, to fall from some*

invisible place, by chance or suddenly (mostly of lifeless objects)
girna *to fall from a known source with force,* rās te men patthar
parā hai ; dekhiega girnā nahīn, *a stone is lying on the road take
care, do not fall down.* parna *is (used of* pāni, barf, kohr, kāl,
muṣibat, *etc.*). bādalon se bijli us par giri, *lightning fell on it
from the clouds.* woh khadde men gira, *he fell in a pit.* gir-para,
fell down by chance. leṭ na, *to lie down willingly.* woh palang
par leṭa hai, *he is lying on the cot. As an auxiliary, it is also used
to intensify the meaning of its accompanying root of the other verb*
woh achānak ā pare, *he came up suddenly.*

2. Hona, *(finite or principal verb, to have).* us ko jāna hai, *he
has to go (no compulsion, duty or obligation). With an abstract
noun,* mujh ko bukhār hai, *I have fever.*

3. Chāhie. *ought to,* Chāhie tha, *ought to have.* us ko jāna
chāhie, us ko jāna chāhie tha. (*But note,* woh chāhe ā-é ya nā
ā-é, *whether he comes or not*). ii. use do kitāben (*f*) lāni chāhi-
yen, *he ought to bring two books.* (chāhiye thīn, *ought to have
brought*). iii. use Ghore beshak na lāne chāhiyen, *he certainly,
ought not to bring the horses. As a principal verb :* chāhna = *to wish,*
(*to love*). main bol-na chāhta hūn, *I wish to speak. He begged
for a pardon,* us ne mu'āfi māngi. us ne chāha kih āp jāen, *he
wished you may go.* chāhie kih āp jāen, *it is necessary that you
should go.* chāhe yeh, chāhe woh, *either this or that.* kya amir
kya gada, sab ko jāna hai, *the rich and the poor all have to depart*
(*n.* = chāh, chāhat, *love,* chāhīta, *beloved*).

4. Milna, *V. I. to come to hand, to fall to a person, to be
mixed,* (malna, *v. t. to rub*), *has various significations, to be
translated in English from the indication given by the preceding
words.* i. mujh ko ek kitāb mili, (*to me one book came to hand*),
I received a book. ii. *Find out the ball = search for, and bring it,*
goli ko dhūnd lāo, goli ko talāsh karo *or* goli ki talāsh karo,
Get = bring, me a pen, mere lie ek qalam lāo). iii. *Water is mixed
with milk,* pāni dūdh men mila hai. iv. Ādam ki ṣūrat John se

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Respectful Imperative = root + ie or iye, iega, or iyega.   Dekhna, to see
Ap dekh-ie,--iye, dekh-iega or dekh-iyega, please (you) see.

milti julti hai, *Adam's face resembles that of John.* v. ham
āpas men mil-gae, *we agreed together.* vi. us ka bayān, apni ga-
wāhi se miltā hai, *his statement, tallies with his evidence.*

   a. *When* MILNA=*to get, to receive, to find,* (*to search*), *do not
use its Imperative,* (mil-o), *Conjunctive Participle* (*having
done*=root + ke, kar *or* kar ke, mil-kar *etc.*) *or Infinitive of Purpose,*
(miln-e,-ko,-ke-wāste *or* ke lie), *Hindustani has other equivalents
for them as,* vii. *Find it out,* us ka patā lagāo (*v. t.*)
viii. *Please receive this letter,* is k͟hat ko qabūl farmāna (*or* karna).
ix. *Get the information anyhow,* kisītarah k͟habar hāsil karo (*or*
lāo). x. *Having received the letter he laughed,* k͟hat pākar, (pāke
or pākar-ke), woh hansa. xi. *He went to* (= *for the purpose of*)
find it out, woh (talāsh karne) *or* patā lagāne (*or* lagān-e ko, ke
liye *or* ke-wāsté) gaya.

   b. MILNA=*to be found,* (*a Passive form*): *When it
indicates an English Passive verb for translation, and when it
means "to resemble," its subject does not take 'ko'.* xii. *The horse
was found,* (mil-gaya=*was found out*), ghoṛa mila, *and see
No.* iv. *above.*

   c. MILNA= *TO MEET :* (i) *by accident*=ko milna, (ii) *in
an interview* (*intentionally*)=se milna. xiii. Ādam mujh ko saṛak
par mile (*Adam to me came to hand on the road*), *Adam happen-
ed to meet me on the road;* *but* Ādam mujh se ghar par mile,
Adam interviewed me at my house.

   d. MILĀNA (*Causal v.t.*)=*to cause to meet, to mix, to bring
together :* xiv. in donon ko milā-kar dekho. *having brought to-
gether*), *compare and see them both.* x̶v. dūdh men chīni (*or* shakar)
milā-i, (*he*) *mixed sugar with milk.* xvi. Ādam ne use apni ṭaraf
milā-i (*or* milā-li), *Adam won her over to his side.* xvii. hisāb
barābar milāo. *adjust the accounts properly.* xviii. unko Ādam ne
kal John sāhab se milāya, (*or* milā-diyā,—*for tdeir benefit*), *Adam
introduced them to Mr. John yesterday.* MILWĀNA (*double causal
v. t.*) *to cause, to be mixed.*

   e. *TO GET*=*to obtain*=hāsil karna : xix. usne zindā machhli
hāsil ki, *he got*=*obtained by an effort, live fish.*

5. *a.* **Lagna.** *V. I., to be attached, to be fixed, to come in contact with ;* LAGĀNA, *v. t. (causal), to attach, to fix.* LAG-WĀNA, *v. t. (double causal), cause to be fixed, as Principal Verbs are used extensively with various meanings derived from their preceding words, which govern the verbs, the grammatical subject being used in dative (with* ko=*to*) :

1. us-e yih phal achchha lagta hai, *to him this fruit well attached is = he likes this fruit.* 2. us-ko patthar laga, *to him a stone was attached=a stone hit him (notice the Active Voice in English, and its subject viz. 'a stone').* 3 us-e thaṇḍ lagti hai, *he feels cold.* sardi (*f*), jāṛa, garmi (*f*), ummed (*f*), sharm (*f*), bhūk (*f*), piās (*f*), nīnd (*f*), miṭha, khaṭṭa, swād, zā-iqa, der (*f*), waqt, ghantoṅ, ḍar, *fear,* ĝussa, *anger,* be-īmān, *dishonest,* dushmani, nafrat, lālach (*f*), *greed, etc., etc.* 4. tum ko yih coat achchha nahīṅ lagta, *to you this coat is not well attached or fixed=you do not like this coat or this coat does not suit you well.* 5. us ko hāth meṅ goli lagi, *he was hit in hand by the bullet or the bullet hit him in the hand.* 6. us ko der lagi, to āp ko ḍar laga, *he took time, or he was late, so you got afraid.* 7. us ko khaṭmal se khujli ki bīmāri lagi, *he contacted the itch from bugs.* 8. woh mera bhāi hai, *he is my true-brother ;* woh mera bhāi lagta hai, *he is my (not true) brother.* woh mera bhāi sā lagta hai, *he seems to be (like) my brother ;* mera ek bhāi hai, *I have a brother.* 9. yih shakhs āp ko kaisa lagta hai ?, *how does this man seem to you ? or what is your opinion about this man ?*

Note :—a. chāhi-e *m. f. is the polite Imperative of* 'chāhn-a'. *b. In this group* 'B', *if the subject is in dative (with* ko=*to*), *the object (if any and not oblique), governs these Aux. Verbs, and may or may not govern their preceding (principal) infinitives in gender ; but if the object is oblique or is not mentioned, these verbs are used in the third person m. singular. If the subject is not oblique, it governs as usual, the whole verb.* 1 us-e do kitābeṅ lāni (*or* lāna) chāhi-yeṅ, *he ought to bring two books.* 2 us-e kitābeṅ lāni (*or* lāna) paṛengi (*or* hoṅgi), *he will have to bring the books.* 3 'aurteṅ ghar meṅ be-hosh paṛi haiṅ, *ladies are lying unconscious in the house.*

b. Where one of the substantives is Locative (with meṅ, *or* par) *or Ablative (with* se), *the other, being non-oblique and immedi_ately preceding the verb* (lagna) *becomes its subject in English, and governs it.*

1. is ghar meṅ äg lagi, *the fire broke out in this house.* 2. is ṣandūq meṅ dīmak lagi hai, *white ants have attacked this box* 3. is tāle meṅ chābi nahiṅ lagti, *the key does not fit (in) this lock.* 4. is darwāze par dhabba laga hai, *a brand is put on this door or this door is branded.* 5. is ki ṣūrat se ḍar lagta hai, *dread is caused by his face or his face causes dread.* 6. khauf se yih bimāri lagti hai, *this disease is caused by fright or fright causes this disease.* 7. is coat meṅ pāṅch button lagte haiṅ, *five buttons are being fixed in this coat.* 8. dushman ke sar par ek patthar laga, *a stone hit the head of the enemy or the enemy's head was hit by a stone.*

c. Where the grammatical object, (takes meṅ, par *or* se), *the subject does not take* ' ko ' :

1. woh āj kām par lagega, *he will be on work to-day.* 2. woh apne kām meṅ laga hai, *he is busy with his work.* 3. us ka dil (*heart*) khel (*play*) meṅ laga hai, *he is after play.* 4. us ka hāth mez-se laga, *his hand touched the table.* 5. Ādam ki āṅkh (*eye*), B. se lagi hai, *Adam is in love with `B.* 6. ham un ke pīchhe lage rahe, *we kept on pursuing them.* 7. ek patthar us ke sir par laga, *a stone hit him on his head.* 8. mera dāṅw (*stake, bet*) is ghoṛe par lagega, *my stake will be (got by chance) upon this horse or I shall have a chance by betting on this horse.* 9. cricket ki match meṅ hamāra pahla dāṅw laga, *in the cricket match we got (by chance) the first innings (to play).*

d. LAGĀNA, *v. t : to attach, to fix :* Lagwāna *v. t.*

1. us ko kām par lagāo, *employ him.* 2. parda lagāo, *put on the curtain.* 3. āg jalāo, is sāmān ko āg laga do, *light fires, burn up these kits.* 4. kāṅṭedār tār ka jaṅgla lagāo, *put up a barbed wire fence.* 5. dil laga-kar kām karo, *work heartily.* 6. unhoṅ ne, bāgh meṅ peṛ lagwā-ye haiṅ, *he has got the trees planted in the garden.* 7. is gāoṅ meṅ sarkār ne lagān lagāya hai, *rent tax is*

levied in this village by the government. 8. us ne kamar men talwār lagā-i, ehāte men pahra lagā-ya aur apne bachche ko gale se lagā-ya, *he wore a sword in his waist, put in sentries in the compound and embraced his child.* 9. apne hān kūen men barma aur nalka lagwāo, *get the boring made and pipe driven in the well in your house.*

C. 1. DENA, *v. t.* 2. PĀNA, 3. WĀLA ; KO. 4. LAGNA.

With Inflected Infinitive (a ∝ e) : jān-e dena=*to allow to go.*

1. Dena, *to allow, to let.. Its substitute is to give permission of*=ki-ijāzat dena, (*to be permitted*=ki-ijāzat hona). *But where ' to let ' is not equal to " to permit ", then use only* dena. 1. *I let him write the letters,* main ne usko khat likhn-e dī-ye, *or* main ne us ko khat likhne ki ijāzat dī. 2. *I allowed him to play,* main ne us ko kheln-e di-ya, *or* main ne us ko kheln-e ki ijāzat dī. 3. *Let him drink water,* us ko pāni pīn-é do *or* us ko pāni pīn-é ki ijāzat do, 4. *Do not let him fall,* us ko mat girne do. 5. *Do not allow him to come in the compound,* us ko compound ke andar mat āne do. 6. *Do not let the child cry,* bachche ko rone mat do. 7. *You are allowed (permitted) to go home,* āp ko ghar jāne ki ijāzat hai. 8. *I am allowed to speak,* mujh ko bol ne ki ijāzat hai. 9. *Do not give him over the letter,* us ko khat mat dé-do. 10. *Please do give him permission to take tea,* āp inko chāe pī-né ki ijāzat de-dījī-ye-ga. 11. agar woh pachhtāwe men ho to pachhtān-e do, *if he be repentant let him repent.* 12. *May I come in ?,* kya mujh ko andar āne ki ijāzat hai *or* kya main andar ā saktā hūn ? wahān kuchh (*some*) ādmīon ne ham ko kuchh ārām karn-e diya ; koi (*any*) naukar na-tha, koi asbāh na-tha, ba'z logon-ne ham ko kuchh sāmān bāzār se léne dia, *there; some men allowed us to take some rest ; there was no servant, nor any luggage ; some men allowed us to take (purchase) some articles from the market.*

2. Pāna, *to be allowed to, to manage to do, to get an opportunity to do, often used in the negative* (*with* na=*not*) =ki ijāzat hona, *which is used in the affirmative.*

1. woh āge barhne na pā-ye, *they were not allowed to advance further*=(woh āgé barh na-sake, unko āgé barhn-e na di-ya. *Thus 'pāna', has 'ki-ijāzat hona,* dena *and* sakna,' *its substitutes*).

2. ham us pahāṛi tak pahunchn-e na pā-ye, *we were not allowed to reach that hill.* 3. ham un se kuchh pūchhn-e bhi na pā-ye, *we did not get an opportunity even to enquire.* 4. tum kuchh rasad pahūnchān-e na pā-ye, *you did not get a chance to send some ration.* 5. woh ham ko pahchānn-e na pā-ye, *they were not allowed to recognize us.* 6. woh pahunchi pahann-e, aur oṛhni oṛhn-e, na pā-yi, *she had no chance to wear the bracelets and put on the mantle.* pagiḍi bāndhna, galpaṭṭa lapeṭna = *to wear.*

4. L̲a̲g̲n̲a̲, *v. t. to begin to* (*do unwillingly*), *automatically or suddenly* (*and go on doing*). *But* shurū' karna = *to commence, to begin a thing* (*willingly*),—*used with a noun, as* kām shurū' karna.

1 ham ko dekh-har dushman bhāgn-e lage, *seeing us, the ene-my began to fly.* 2 bachcha mān ko na dekh-kar ron-e laga, *the child began to cry, not finding its mother.* 3 woh ek jhonpṛi men tanha rahne laga, *he began live alone in a hut.* 4 sipāhi aur ā-ye, aur drill shurū' ho-ga-i, *more soldiers came, and the drill commenced.* 5 Urdu zabān bolna shurū' kiji-ega, *please begin talking in Hindustani.* 6 āp ke theke ka kām kab shurū' hoga, *when will your work of contract commence .* 7 (*special in the past*) main wahān kyon jāne laga ; jāne laga tha, *why should I go there, have gone there ; i.e., I was not going there.*

Lagāna (*c.*), Lagwāna (*d. c.*): 1 ham ne us ko sharāb pīne lagāya, *I made him* (*begin and go on*) *to drink wine* (*as a habit*). 2 ham ne usko, kām kar-ne lagwāya hai, *I have got him employed.*

9. *Intensive Verbs, as* (DE–DE–NA, SUN–LENA *etc.*) :

Auxiliary Verbs :

1 PĀNA.	2 RAKHNA.	3 MĀRNA.	4 CHORNA.
5 DĀLNA.	6 DENA,	7 LENA.	8 BAITHNA.
9 UTHNA.	10 RAHNA.	11 PARNA.	12 JĀNA, ĀNA

a. *A* (*principal*) *verbal root + Aux. verb = Intensive verb. Both the verbs must have relation and congruity of action with each other.*

b.   The verbal root retains its own meaning ;   the Aux. verb losing its own meaning, merges itself with the root, giving to the action stress, energy (suddenness) or completion (by the doer), sun-lena, *hear carefully.*

c.   Hence if both (i. e., the root verb and the Aux. verb) retain their own meanings, admitting a pause between their two actions the whole is a compound verb, and not an Intensive verb as tor-lāna, (*pluck and bring*)=torkar lāna, *which is more emphatic.   If one verb is intransitive the whole compound verb is intransitive.*

d.   These are generally used in the affirmative sentences, as le-lo, *take (it) up, but use* mat-lo, *do not take ;*   kahīṅ woh dekh na le, *lest he should see ;*   maiṅ us ko khā na-jāuṅga, *I shall not gobble him up.*   jab tak woh na sun-le, *until he listens.*   doctor ṣāhab ko na bulā-lūṅ?, *shall I not send for the Doctor ? (Answer expected is—Yes !)   Nos. 1 to 7 are t. v.*

1. PĀNA, *to find, to get by chance, (denotes a chance).*   us-ne sun-pāya, *he happened to listen.*

2. RAKHNA, *to keep, denotes 'already finished for future requirements'.*   us ne hawāī jahāz ke ūpar ke par (*wings*) ṣāf kar rakhe haiṅ, *he has kept cleaned the upper wings of the aeroplane.* us ko nā-haq rok rakha !   kuchh samājh rakho, *you detained him for nothing ; be sensible.*

3. MĀRNA, *to strike (denotes force, suddennes or folly).* us ne ek thappar de-māra, *he (suddenly) slapped him.   This verb is more forceful than* Baiṭhna (8).

4. CHHORNA, *to leave (after finishing and not before; denotes sustained effort):*   ham ne dushman ko bhaga chhoṛa, *we did not stop till we put the enemy to flight.*

3. **wāla** ; 'ko', *about to ;*   Ādam ṣāhab abhi āne-wāle (*or* ān-e ko) haiṅ, *Mr. Adam is now about to come=*Ādam ṣāhab āya chāhte haiṅ. (*But note other uses:* roṭi-wāla, *bread-sell-er;* ṭopiwāla, *cap-maker ; but do not use* achchha-wāla (*i.e., with an adjective*).

5. DĀLNA, *to throw,* (*denotes completion with force*). us ne us ko mārdāla, *he killed him outright.* toṛ-dālna, *to demolish.*

6. DENA, *to give, to do a thing for other's benefit and willingly* main ne ijāzat dedi, *I gave over permission.* rakh-dena, chhoṛ-dena, dāl-dena, de-dena (*gave up completely*). le-dena, kar-dena,-*etc.* kām dena, *to be useful.* mār-dena (*intentionally*). bachā-dena, *to save.* chal-dena, *to walk off.* (*Denotes later in time*).

7. LENA, *to take, to manage to, for doer's benefit, unwillingly, denotes priority.* main ne, ab, tum ko dekh lia, *I now understood you;* rakh-lena. ā-lena, *to overtake.* chhoṛ-lena. dāl-lena. le-lena. pūchh-lena. chhīn-lena, *to snatch away* (*with force*).

8. BAIṬHNA, *to seat, to sit* (*force, imprudence or regret*)· woh apna jān nā-haq kho-baiṭha, *he lost his life for nothing.* woh yih kām kar baiṭha, mu'āf kar dī-jī-ega, *he did this work imprudently; please pardon him.* woh be-fikrī se jā baiṭha, *he seated himself without any care.* uṭh baiṭha, *stood up suddenly.*

9. UṬHNA, *to rise up* (*denotes suddenness, interference*). woh bīch-men bol-uṭha, *he spoke out in the midst.* kuchh khaṭka hūa, aur woh jāg-uṭha, *a little noise occured, and he woke up.* yih sunte hi, woh ghabra-uṭha, *hearing this he was all up in consternation.* woh chāndni ki roshni men bhi sab kām le-uṭha, *he coped with all work even in the moonlight.*

10. RAHNA, *to remain, to live* (*denotes sooner or later*). woh ā-rahega, kahin āp chal-na den, *he will come sooner or later, lest you may not go away.* yih kām ho-rahega, abhi usko khatam kar do, *this work will be done* (*sooner or later*); *finish that* (*one*) *now.* Ākhir woh us ko nikal ṇā-kar raha (*in a compound shows determination*). *At last he had him ousted.*

11. PAṚNA, *to fall down* (*denotes suddenness, force and an improper position*). woh thokar khā-kar gir paṛa, aur wahin ghanton paṛa raha, *he tripped over and fell down and he lay* (*kept himself fallen*) *there only, for hours.*

12. JĀNA, ĀNA, (*Past Participal,* ga-ya, *went,* ā-ya, *came*) *Denotes entire completion, suddenness or force.* 1. woh ā-gaya, woh chala ā-ya, *he came away.* woh ā-pahūncha, *he came up.* 2. woh

chala gaya, *he went away.* 3. us ko yih bāt mā'lūm ho gayi=
woh is bāt ko jān gaya, *he came to know this thing.* 4. woh Ādam
ko jān gaya, *he came to know Adam.* 5. us ka rishta tūṭ gaya,
his relatıon is broken. 6. us ne rishta tor-dāla (*or* tor-dia), *he has
severed relatıons.* 7. un ki kitāb kho-gai, *his book is lost.* 8. woh
kitāb kho ā-ya, us ne kitāb kho (=gum kar) dāli (*or* dī), *he lost
his book.* (woh larāi men kām ā-ya, *he was killed in the battle*).
9. nīm ke patte se paṭi ko, apni patni ke peṭ ke pīṭ ka paṭa mil-
jāega, *the husband will find out the clue to the bile of (in) the
stomach of his wife by the leaves of the Nim tree (bitter in taste).*
10. woh ā pahuncha, *he came up.* 11. patthar ki dīwār nahīn
gir-gayi, magar girāi gayi, (*passive*) *the stonewall did not fall down
(of itself) but was pulled down (by some one).*

10 *Uses of Particiles with* 'hūa-e-i' *expressed or understood. Pr. P.
denotes the action as in complete. Past P. denotes a completed action.
A, as nouns and adjectives, subject to their usual changes and **B**, as
Predicatives, describing or stressing the activity of their nouns which
govern them, except the tr. Past P. with its noun, and both the
Participles with a main tr. V. the which are inflected to 'e'. Repeated
Participles are used without ' hūa '.*

As nouns : 1 sote ko mat jagāo. 2 mera kaha māno. **As
adjeetives** : 3 bol-ti hūi chiṛya. 4 likhi hūi chiṭṭhi. **As pre-
dicatives** : 5 laṛka ḍarta (ḍara) hūa āya. 6 laṛki ḍarti (ḍari)
hūi āyi. 7 laṛki ḍarti (ḍari) hūi kahti thi, ham usko sunte hi
dang hogaye. 8 laṛki ḍarti (ḍari) hūi pakṛi gai. 9 main ne
laṛki ko ḍarte (ḍare) hūe dekha. 10 main laṛki ko ḍarte (ḍare)
hūe dekhta tha. 11 main ne roṭi jalti (jali) hūi dekhi. 12 main
roṭi jalti (jali) hūi dekh raha tha. 13 main is roṭi ko jalte (jale)
hūe dekh raha tha. 14 main roṭi khāte (khā-ye) hūe laṛki ko
dekhta tha. 15 main laṛki ko roṭi khāte (khā-ye) hūe dekhta
tha. 16 main ne ḍarte ḍarte qainchi uthāi. 17 main ne us ko
bāhar nikalte hi dekh lia tha. 18 main ne sāri rāt jāgte kāṭi.
19 Ṣubāh hote hi chal diya, magar din chaṛhe ā-gaya. 20 usko
khelte men choṭ lagi.

1 *Do not awake the sleeping one.* 2 *Believe in my word.* 3 *A talking bird.* 4 *The written letter.* 5 *The boy came fearing as he ran, (having run).* 6 *The girl etc.* 7 *The girl used to tell fearing (having been afraid) and we were astounded to hear her.* 8 *The girl was caught etc.* 9 *I saw the girl in fear, (frightened).* 10 *I used to see the girl etc.* 11 *I saw the bread burning (burnt up).* 12, 13 *I was seeing the bread etc.* 14 *I used to see the girl (as she was) eating the bread.* 15 *I (as I was) eating the bread used to etc.* 16 *I took up the scissors fearing (as I did so).* 17 *I had seen him (by chance) even as he came out.* 18 *I spent the whole night in vigil (or waking).* 19 *He walked off even at dawn ; however he came up late in the morning.* 20 *he got injured while playing.*

II. When to translate "to Have" a finite verb = *"to posses",* by **ke pās hona, ka hona, meṅ, par,** *or* **ko hona,** *where* pās = *in possession of, in keeping of and " hona " is a finite verb* :—

1. *Where the possessor is animate and possession is* (**a**) *transferable affix* ke pās *to the possessor:* He has a pen-knife, uske pās chāqu hai. uska chāqu mez par ya mez meṅ hai, *his pen-knife is upon or in the table.* uski kursi mez ke pās hai, *his chair is near the table.* (b) *non-transferable, personal relations or limbs of the body, use simple genetive* ka = *of instead of* ke-pās : *He has one hand,* us ka ek hāth hai. *He has a brother,* uska (or uske) ek bhāi hai. *Some one of his brothers is here,* uska koi ek bhāi yahāṅ hai. *He kas (his) father (alive),* uska bāp hai, (or uske wālid haiṅ, plural of respect). uske pās chāqu para hai (aux. v.), *a pen-knife is lying near him.* He has one son, usko (or uske) ek beṭa hai. *Use* ko *for abst. object, he kas fever,* usko bukhār hai.

2. *Where the possessor is inanimate, use* meṅ *or* par *as required, instsad of* ke pās : *This garden has a well,* is bāġ meṅ ek kū-āṅ (bāuṛi) hai. ـ *This house has about two doors,* is ghar meṅ do-ek darwāzeҁ haiṅ. *He has a mark on his hand,* us ke hāth par nishān hai. *This house has an owner,* is ghar ka mālik hai. *I had (my) food,* maiṅ ne khāna khāya *or* khā-lia. *I had (my) tea,* maiṅ ne chāe pili. (*Sometimes* ke (s.) *is used for* ka *or* ko, *as an old practice*).

12. Infinitives and their roots are used as nouns, mera kahna, *my say.* sabki boli *everybody's language,* uski pukār, chi<u>kh</u>, *cry)*

13. Direct expression is preferred, except where there is an order, telling or asking someone, to do something through some third person, where indirect expression is is used, with Present subjunctive for an English Infinitive. Tell him to bring my book, usko kaho kih woh meri kitāb lāe. *2. What do you cal potato in Urdu?,* potato (ālu) ko Urdu meṅ kya kahte haiṅ? *3. Let us go in and tell him to pay my hundred rupees he owes me,* chalo andar chaleṅ aur usko kaheṅ kih hamāre sau rupai ka den to tum par hai de do. *4 He told me that Adam asked him, what his name was, where did he come from and what did he want,* usne mujh se kaha (*related*) kih Ādam <u>s</u>āhab ne us se pūcha kih āpka nām kya hai, āp kahāṅ se ā-rahe haiṅ, aur āp kya chāhte haiṅ. *5. I had asked him to trust me,* maiṅ ne unse kaha tha kih, āp mujh par bharoṅsa rakhie *6. Tell him to hurry up; it will be dark by the time we got home,* unse kaho kih jaldi karo; ghar pahunchte pahunchte rāt ho-jāegi. *7. Tell him that I shall pay the amount I owe you within a week,* unse kahie kih, maiṅ āpke rupai ka den (qarz) ek-ādh hafte meṅ ada kar dūṅga. *8. He told me that Adam broke the rope and the water jug,* usne mujh se kaha kih, Ādam ne rassā tor dāla, aur pāni ka kūza phor dāla.

14. Conditional Clauses have at least two clauses in compound sentences: (i) '*If* = agar,' *and* (ii) '*then* = to' *clause.*

a. Use tense No. 4 (bolta), *for an impossible condition* agar āp farmāte to maiṅ jāta, *if you would have told me, I would have gone* = agar āpne farmāya hota to maiṅ jāta.

b. For possible conditions, and both the clauses denoting doubt, use Present subjunctive in both. agar āp dawa piyeṅ to achchhe hoṅ na!, *If you take medicine, you may then be better, isn't it!*

c. For settled facts use Future tense: 1. agar āp dawa piyenge to achchhe hoṅge, *If you were to take medicine, you should be alright.* 2. agar woh bīmār hoṅ to nahīṅ āyenge, *if he be ill (I do not know), he will not come.* 3. agar woh bīmār haiṅ to ab nahīṅ āyenge, *if he is (I am aware, he is) ill, then etc.*

4. Agar woh bimār hūe (*the action isimagined to be done already*)
to kām na kar sakenge, *if the falls ill he will not be able to work.
As to sequence of tenses, usually both the clauses have the same
tense, but if* 'to' *clause is in the Imperative, use Present Subjunctive
in the* 'agar, *if* ' *clause.* Agar woh āye to us-e roklo, *if he comes
stop him. If the action is immagined as completed already, use
past tence in the* '*if* ' *clause.* Agar woh bimār hūe to kām kya
karenge, *If he becomes ill what work will he do.*

15. *The agreement of the verb in a sentence ;—The vreb
agrees with its nominative subject ; and with the last noun in case
the subject has several nouns :—*

Ṣubah hote hi, ham aur woh ṭahalte ṭahalte dūr jāke ek
jaghe pe (par) pahunche. wahāṅ ūnche ūnche darakht aur sabz
zamīneṅ thīṅ. Hariāli ki rangat aur dikhāo ek khūbṣūrat nazzāra
tha. Kāsh kih āp bhi wahāṅ hote ! Ek baṛ ke darakht ke baṛe
baṛe patte, lambi lambi shākheṅ, chauṛa aur moṭa sa tana,
aur uska phailāo koi 'ajīb shān ka tha. Iske pās chand chhoṭe
chhoṭe ām ke peṛ, ek baṛi bāuṛi, aur shahd ki makhiāṅ thīṅ. Ek
'aurat aur laṛki pāni bhar rahi thi. Thoṛe fāṣle par koi laṛka
laṛki donoṅ ek-sāth baṛe maze ka gīt gā-rahe the. Pāni bharte
bharte woh 'aurat aur laṛki donoṅ bhi apna gīt gā-rahi thiṅ.
Kuchh dūr, pare, jhonpṛiāṅ, maweshi, kele ke peṛ, bāṅs ki
kamāneṅ nazār ā-rahi thīṅ. Udhar hilchal aur shor-o-ġoġa tha,
magar idhar to ek sunsān sannāṭa tha ! Bhīni zamīnoṅ ki
hariāli, ṭhandi khushbo se mahakti hūi hawa ki lahreṅ, bulbolon
ki mīṭhi awāzeṅ, aur nāle meṅ ṣār sar bahta hūa pāni, sab ka sab
ek khushnuma manzar tha. Mor, rang-ba-rangīn chiṛyāṅ aur
toṭe bol-rahe the. Hamāre pās, dūdh, makhan, roṭiāṅ sab kuchh
maujūd tha, magar ham, woh aur naukar, koi kha na saka.
Khargosh, hiranp baṭqeṅ, kuchh bhi nazar na-āya. Phir bhi ham
do roz wahān rahe. Wahān hamāri khāṭir tawāzo' Patel ke
hān achchhi hūi. Din rāt chen se guṛre. Gāon ke Patel ke hān
gāyeṅ, bel, bakriāṅ, bhaiseṅ, aur qism qism ke parinde the.
Din ko Patel aur uska beṭa maweshion ko charāne jaya karte
the Shām ko bāp beṭa donoṅ ke donoṅ ghar pe (= par) khush

khush ā-jāte the. Tīsre din, ham donon apne apne ghar wāpas hūe.

16. Adverbs, conjunctions etc., the Urdu equivalents are to be ractised with the help of an instructor, as every word has its signification according to its context in a sentence :—

1. *Almost,* taqrīban, qarīb qarīb (marte marte bach gaya *or* rah gaya). 2. *And,* aur, o. 3. *Although, however much,* hokar, harchand, agarchih, agar, *go (with* corr, to bhi, phir bhi). 4. *Alas!* afsos. *Also, too, even,* bhi, tak. 5. *Any (you like)* koisa. 6. *anybody,* koi bhi, *anybody else,* koi aur 7. *anyhow, at all events, at any rate,* kisi na kisi ṭarah se, bahar-hāl, jaise bhi, 8. *Anywhere,* kahīn. (pāji kahīn ka! *Scoundrel!*) 9. *Anything.* koi chīz. *Anything else?* kuchh aur? 10. *As (time*), jūn jūn, 11. *As soon as, no sooner than,* jūn-hi, idhar woh āye, udhar hilchal mach gai, (kar-te-hi), jaise hi, aur, kih. 12. *As much as* jitna-utna. 13. *As long as,* jab tak, jab talak. 14. *At last,* ākhir kār. 15. *At all,* kuchh bhi. *At least,* kam se kam. *At the most,* zyāde se zyāda. *For the most part, mostly,* aksar, zyāda tar. 16. *At once, immediately,* ek dam fauran, turant. *In the twinkling of an eye,* ān ki ān men. 17. *At what price,* kitne ko (*or* men). 18. *About (approximately),* lag-bhag. 19 *Because, since,* chūnkih (*begins*), kion-kih (*middle*), is lie kih, pas. 20. *If since,* agar jab. *Bravo!* shābāsh! *By chance,* ittifāq se, kahīn. 21. *By tomorrow,* kal tak. 22. By *God!* ba-khuda, qasmiān. *By way of,* baṭaur. 23. *But (Exceptive), however,* lekīn, magar. *But (moreover), on the contrary,* bal-kih. 24. *Constantly,* har-ān. 25. *Certainly, surely, of course,* albatta, sach much, beshak, aur kya! *Certainly not,* hargīz nahīñ. 26, *During,* samai men, darmiān men. *Day after day, every day,* āe-din, *now a days,* in dinoñ. 28. *Elsewhere,* kahīn aur. *Enough,* kāfi, bas, *that's all.* 29. *Every, each,* har (ek). *Every one else,* har aur. *Everywhere,* har-jagah, har-kahīn. 30. *Except, besides,* ke siwa, ke 'alāwa. 31. *For instance,* masalan. *Etcetera,* wagaira. 32. *Just (speak out),* (bolo) to, to sahi. 33. *Generally, often,* aksar bārbār.

34. *Emphasise by,*—hi, to, na, to sahi. 35. *Now,* ab. *Just now* abhi. *Even now,* ab bhi. woh bīmār tha, ab achchha hai. Woh bīmār to hain, lekin 'ilāj karāne se bahāl ho jāenge. Naukar bhi

ḥāzir the, lekin Captain ṣāḥab ki 'adam maujūdagi *absence*) meṅ yih bāt bangai. Itnāhi kām, faqt ek hi ādmi **kar** dega. Dūdh to hai, magar pīne wāle kahāṅ hain ? Zara **tashrīf** rakhīe to sahi ! yih āp ka farmāna bilkul durust (ṣaḥīḥ) hai. Mano ya na mano' yih chāe nahiṅ hai balkih ubāla hūa dūdh hai. Aji bolo na ! Un ke ā-te hi, woh rafū-chakkar ho-gaya (*or* ĝaib ho-gaya).

(36). *How nice*, Kya kahna, Kya ḥhūb ! Kya kahie ! Kya bāt hai ! 37. *However*, bahar hāl, (*conj.* agar-chih). *Howsoever*, khwāh, kisi ṭaraḥ. 38. *Hereafter*, āyanda. *If*, agar, yadi. *In ab undance*, kaṣratse. 39. *In short*, alĝarz. 40. *Like that*, waise, uske jaise. 41. *Lest, I fear, by chance*, aisa na-ho kih, kahīṅ. 42. *More*, aur, adhik. *Much more*, aur zyāda. 43. *The more—the more*, jūṅ jūṅ—tūṅ tūṅ, jitna—utna. 44. *Let alone, not to mention*, sharāb to sharāb—, ka kẏa zikar—bhi. 45. *Naither—nor*, na—na. *Either or*, ya—ya. *Nowhere*, kahīṅ na kabīṅ, kahīṅ ka nahīṅ. 46. *Nobody*, koi nahīṅ. *Nothing else*, aur kuchh nahīṅ, kuchh bhi nahīṅ. 47, *On account of*, is wāste, is lie, is kāranse. *Only*, ṣirf, faqṭ. 48. *Only a few*, koi koi, kewal. *Or*=ya. *Or else, otherwise*, nahīṅ to, warna. 49. *Perhaps*, shāyad. *Purposely*, jān-būjh-kar. 50. *Rather than*, (mujh ko saza manzūr hai, magar maiṅ yih kām hargīz nahīn karunga). 51. *Respectfully*, adabse. *Respectively, one by one*, apna apna, har-ek, ek ek karke. 52. *Someday*, kisi din, *somehow*. kisi ṭaraḥ. *Sometime, ever* kabhi, *sometimes, seldom, occasionally*, kabhi kabhi. *Sometime or the other*, kabhi na kabhi. *Somewhere or the other*, kahīṅ na kahīṅ. *Some (individuals out of them);* ba'az. *Something, somewhat*, kuchh. *Something or the other*, kuchh na kuchh. *So much so that*, yahāṅ tak kih. *Suddenly*, achānak, yakāyak, *so that*, tākih, *surely*, zarūr, sach-much. *Specially*, ḳhāskar. 53. *Thus, so*, yūṅ. *So that, such as that*, chunānchih. *Therefore, consequently, hence*, is lie, so, pas, lihāza. *So, thereby*, iski wajah se. *Thereabout*, iske lagbhag, wahīṅ kahīṅ. *There npon, thereat*, chunanchih. *Then*, pas, to, phir, tab. *That, whether, or*, kih. 54. *Uselessly*, nā-haq, fuzūl, muft. *Though, whereas, however*, evʾr, ḥalānkih. *Usefully*, fā-ide se. *Utterly, very, quite*, bilkul, sarāsar. *Unless*=*if not*, agar-na. *Unless*=*until*, jab tak, (—na) *until*=*as long as*=*upto, uptil*, tak. *Useless*, nikamma,

fuzūl. 55. *Very*, bahut, bilkul. 56, *Well* bhala! *Well done*,
āfrīn. *Weekly*, hafte-wār, saptāhik. Monthly, mahinewār
māsik. Yearly, sālāna. *Whatever*, jo kuchh, sab kuchh, jo,
jo jo. *Which particular*, kaunsa. *Whoever*, jo koi, jis kisi ne,
Whichever, whichsoever, jaun sa. *Whomsoever*, jis kisi ka.
Whenever, jab kabhi, jab jab, har ān, har jagah. *Wherever*, jahāṅ.
kahīṅ, jidhar kahīṅ, jahāṅ jahāṅ, jidhar jidhar. *Whereas*, aur,
ḥālānkih, bā-wajūdi kih. *Whether*, chāhe, khwāh (*no matter if*),
What? kya? *Whatever, however*, kitna bhi ho, kitna bhi—kioṅ,
na-ho, kuchh bhi ho, chāhe kitna hi. *Why, wherefore*, kyoṅ.

(57). *Repetions of almost all parts of speech for emphasis
denotes plurality and entirety, (for n. pro. adj.), distribution (for
numeral adj.), and continuity or freqnency for compound verbs,
abverbs and postpositions*: dar dar, *door to door*. sarak sarak, *all
along the road*. apna apna, *of each respectively*. woh woh (dekha)
kih, *saw such various things that!* kya kya, *whal various*. kaun
kaun, *who various individuals*. jo jo kuchh (hūa), *whatever at vari-
ous times* (occured). jo jo, *every one who*. koi koi, *only a few*.
kuchh kuchh, *only somewhat*. kya kya na (dekha) kaun kaun na,
which not, whom not=every thing, every one; whole, all. ūncha
ūncha, *exclusively high*. tāzā tāzā, *very fresh*. thanda thanda
pawan, *nice cool breeze*, (ko) ek ek rupia, *a rupee to each*. Jaldi
jaldi, *very quickly*. āhista āhista, *very slowly*, Sab ke sab, *one and
all*. Pahle pahal. *at the very onset*. Ke pās pās, *very close to*.
Ke sāth sāth, *all along with*. •

(58). *Uses of* ba, ka, ke,•ki, hi, sa, se, to:— ghar ka
ghar, *the entire house;* sāra ka sāra, *the entire whole*, Din ka
din, *the whole day*. Din ke din, *days and days*. Din ba din, *every
following day, day by (or to) day*. Dar ba dar, *door to door*. Sāl
ba sāl, *every following year*. Sāl ka sāl, *the whole year*. Sāl ke sāl,
every year. *Daily*, din din, roz-roz, roz-marrah. Hafte ke hafte,
every week. Bāt ki bāt meṅ, *instantly*. Ret ki ret, *nothing but
sand*. Ghoṛa sa ghoṛa, *an ordinary horse*. Chor to chor, lekin
woh dāku bhi hai, *let alone thief, but he is even a robber*. Kya ka

kya, kuchh ka kuchh, *something quite different*. kahiṅ se (*or* ka)
kahiṅ, kahāṅ se (*or* ka) kahāṅ. *Far away from* (*here*) Bana banāya
ghar, *ready made house*. Saja sajāya dalān, *quite furnished apart-
ment*. Qalam ka qalam aur pencil ka pencil, *both a pen and a
pencil*. Ro-rokar, *weeping copiously*. Ho ho-kar, *frequently* (*doing*)
āte āte, *by and by*. (Urdu zabān āti hai, āte āte, *one learns the
Hindustani language by and by*). *By the by*, suno to, yih ·to,
batāie kih. *Bye Bye*, khuda hāfiz.

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17. *Some Hindūstani sayings :*

1. Himmati mardāṅ madadi khuda. God helps those who help
   themselves.

2. Rām Rām japna, paraya māl apna. All are not saints that
   go to church.

3. Khuda ki lāṭhi meṅ āwāz nahīṅ. God stays long but strikes
   hard.

4. Sānch ko na lāge ānch. Sachcha ādmi bagal na jhānke.
   Truth seeks no corners.

5. Nim Hakīm khtre jān, nim mulla khatre imān. A little
   knowledge is a dangerous thing.

6. Āqil ko ishāra bas, gadhe ko lāthi. A word for the wise.

7. Der ho durust ho Dhima so gambier. Slow but sure.
   Utawla so bāwra, haste is waste.

8. Jabtak sāṅs tab tak ās. Hope is eternal.

9. Jaisi karni waisi pār utarni. As you sow, so shall you reap.

10. Lene gai pūt aur kho āi khasam. Avarice is the root of
    all evil.

11. Āp bhala to jag bhala. Be friend to thyself and others
    will do so.

12. Jiskī lāṭhi uska sir. Beard the lion in his own den.

13. Phūl nahīṅ to, phūl ki pankhri hi sahi. Bhāgte chor ki
    langoṭi hi sahi. Something is better than nothing.

14. Apni kulhāri apne sir. To cut one's own throat.

15. Panch kahe, Parmeshwar (kahe), āwāz khalq, naqqarae
    Khuda. The voice of people is the voice of God.

16. Khud ko fazihat, dūsroṅ ko nasihat. Practice what you
    preach.

17. Parāi ās sada nirās, Depeudence is a poor trade.

18. Ab kyon pachhtāna, jab chiryān chuk gain khet. Why cry over spilt milk.

19. Jaisa des waisa bhes. In Rome do as the Romans do.

20. Jo charhe so gire ; har kamāl ko zawāl hai. Every tide has its ebb.

21. Sab se baṛi chup. Silence is gold.

22. Andher nagri chaupat rāja, take ser bhajī take ser khāja. First hang and then try him.

23 Dhobi ka kutta, na gharka na ghāṭka. Pillar to post.

24. Chūlhe mense bhārmen, kaṛai mense bhār men jhonke.

25. Ul men se chūl men. From the frying pan into fire.

26. Āp bhala to jag bhala. Good mind, good find.

27. Nām baṛa darshan, khoṭa. All that glitters is not gold.

28. Awwal khīsh ba'd darwish. Charity begins at home.

29. Darya men rahna magar-machh se ber.

30. Nāchna nahīn to āngan ṭerha. A bad workman quarrels with his tools.

31. Jahān guṛ wahan makhiān. Wasps haunt the honey pot.

32. Sanp ka kata rassi se darta. A burnt child dreads fire.

33. Dubte ko tinke ka sahāra. A drowing man catches at a straw.

34. Ek myān men do talwāren. Two dogs and one bone.

35. Ulte chor koṭwal ko ḍanḍe. A thief accuses the Police.

36. Teli kya jāne mushk ka bhao ; bandar kya jane adrak ka sawād. A blind man is no judge of colors.

37. Zar zamīn aur zan, yih tīnon qazia ki jaṛ.

38. Mard mare nām ko, nā-mard mare nān ko. Lakh jae, magar sakh na jae.

39. Garib ki joru, sab ki bhābhi. Light pusre, a heavy curse.

40. Ser ke sir sawa ser. Tit for tat.

41. Iski pagri uske sir, Rob Peter to pay Paul.

42. Ek tandurusti, hazār ni'amat. Health is wealth.

43. Sawāl āsmānse, jawāb rismānse. I talk chalk , you cheese.

44. Allah Allah Khair Salla. All's well that ends well.

18. Verbal Infinitives.   (*) = *Transiteves.*   (* †) = *Trans.*
and *Intr.*   c = *Causal, to canse to do ;*   d c = *Double Causal, to cause to*
be done by (= se) *the agency of some other person.* Quli-oṅ se isko gāri
meṅ ladwāo, *get it loaded by the coolies into the ca·t. e, g.*

Kar-na*	Kar-āna*	Kar-wāna*	Pi-na*	Pil-āna*	Pil-wāna*
Jāg-na	Jag-āna*	Jag-wāna*	Sona	Sul-āna*	Sul-wāna*
Lad-na	Lād-na*	Ladwāna*	Rah-na	Rakh-na*	Rakh-wāna*

The following verbs will be useful for practice.

Intr. V.	Intr. V.	Intr. V.	Trans. V.	Trans. V.
Āna. Ā-jāna.	Ghus-na	Muṛ-na	Apnā-na	Khā-na
Aṭak-na	Gir-na	Mar-na	Adā k.	Khod-na
Bach-na	Guzar-na	Nāch-na	Āzmā-na	Kho-na
Baiṭh-na	Hona. Ada h.	Nahā-na	Algā-na	Khujāl-na *†
Ban-na	Hil-na	Nikal-na	Bhaij-na	Kīkh-na
Banṭ-na	Haṭ-na	Pachtā-na	Bāṅch-ha	Le-na
Bhāg-na	Hār-na	Pahunch-na	Badal-na *†	Mān-na
Bhig-na	Hans-na	Paṛ-na	Chāh-na *†	Mār-na
Bik-na	Jā-na	Pal-na	Chakh-na	Mor·na
Bhūl-na	Jal-na	Paṛh-na	Khāt-na	Nichor-na
Bol-na	Jit-na	Phūl-na	Chhāp-na	Pūchh-na
Bo-na	Kamā-na	Phūṭ-na	Chhor-na	Pahan-na
Chal-na	Kāṅp-na	Phal-na	Den-a	Palaṭ-na *†
Chaṛh-na	Kaṭ-na	Phat-na	Dekh-na	Pā-na
Chillā-na	Khel-na	Pis-na	Dhakel-na	Pheṅk-na
Chhip-na	Khul-na	Phail-na	Dho-na	Phaṛ-na
Chhūt-na	Kūd-na	Ro-na	Dāl-na	Phoṛ-na
Chiṛh-na	Lā-na	Ruk-na	Dhāṅk-na	Pahchān-na
Dauṛ-na	Lag-na	Saj-na c	Dhūnd-na	Pukār-na *†
Dab-na	Lapaṭ-na	Sarak-na	Gā-na	Rang-na
Dar-na	Laraẓ-na	Sidhār-na	Ghabrā-na *†	Satā na
Dharak-na	Laṛ-na	Sūkh-na	Gin-na	Sīkh-na
Dol-na	Latak-nā	Tair-na	Gher-na	Si-na
Dub-na	Lauṭ-na	Taṛap-na	Hāṅk-na	Soch-na
Gal-na	Leṭ-na	Tul-na	Jān-na	Sharmā-na*
Ghūm-na	Mil-na	Ubal-na	Jhūl-na	Toṛ-na
Ghaṭ-na	Mach-na	Ug-na	Jor-na	Tek-na
Ghir-na	Miṭ-na	Uṭh-na	Kah-na	Uṛā-na

ELEMENTARY URDU TEST PAPERS

ORAL

Translate

8-43. 1. Panjon ke darmiǎn paintǎlis *degrees* ka fǎsila rakho, aur eriǎn ek sǎth milǎo. 2. Yih zamin parǎo ke lǎiq nahin ; kahin bahut unchi hai, kahin bahut nichi. 3. Main dekh ǎya hun, pahǎr ke us silsile men sirf do darre hain. 4. Log dukǎnen band karke apne apne gharon ko ja chuke the. 5. Ek daftar khula tha ; main ne andar jǎkar kaha " Ijǎzat ho, to *phone* kar lun ".

10-43. 1. Pichhle hafte ham ko sǎmǎn, *riflcn* wagaira uthǎe hue pandra *mile march* karna para. 2. Agar kisi waqt tumhǎre pǎs khǎne ki chizen na hon, to tumhen parwǎh na karni dhǎhie. 3. Us rǎste men darakht bahut hain ; ham ko un se achchhi ǎr milegi. 4. Ghane janglon men jǎnwaron se bǎrbardǎri ka kǎm lia jǎta hai. 5. Agar bimǎr jǎnwaron ka ilǎj usi jaga na ho sake, to unko jǎnwaron ke *Hospital* bhejo.

11-43 1. Sǎri chizon ka hisǎb rakho; agar koi chiz gum ho gai, to tum zimmewǎr hoge. 2. Main ne un se kuchh din ke lie kitǎb mǎngi thi, lekin unhon ne dene se inkǎr kar dia. 3. Meri patlun dhobi ke pǎs ̣e jǎo aur us se kaho kih istri kar de. 4. Garmion ka mausim tha aur do-pahar ka waqt, ek ǎdmi darǎkht ke niche soya huɑ tha. 5. Main ne us e jagǎya aur puchha kih qarib men koi kuǎn hai ya nahin ?

12-43 1. Un ko chǎhie kih wuh puri taraḥ kapre pah ne aur hathiǎr ¹agǎe hue hon. 2. Is bǎt ka pata logǎo, kiḥ dushman ke kitne ǎdmi us pul ke pǎr hain. 3. Unhon ne yih khayǎl karke, kih wuh mar chuka hai, us ko wahin para rahne dia. 4. Wuh langra zarur hai, magar itna nahin kih chal phir na sakta ho. 5. Ab aisi chiz kahin na milegi ; main ne is ko larǎi se pahle kharida tha.

1-44   1. Jahān tak tum se ho sake koshish karo, kih shām tak yih kām pura ho jāe.   2. Kal hi main ne *machine* ke sāre purze taiyār kar lie the.   3. Ab un ko sirf jorra bāqi hai; do, dhāi baje tak yih jur jāenge.   4. Jabkih un ki umr sirf chaubis sāl ki thi, wuh apni *battalion* ke *commander* the.   5. Main guslkhāne men munh hāth dho raha tha, kih *alarm* bajne laga.

2-44   1. Agar meri ānkh achchhi hoti, to main hawāi jahāz ki naukari karta.   2. Do hafte hue, main ek fauji kārkhāne men bharti ho gaya hun.   3. Tum ko *canteen* se zarurat ki sāri chizen sasti aur achchhi mil jāengi.   4. Sāt bajne wāle hain; uthie, nahin to der ho jāegi.   5. Mojh ko sone do; main ne tum se kal hi kaha tha, kih āj meri chhutti hai.

4-44   1. Ap ko apni paltan ke jawānon ko apna dost banāna chāhien.   2. Magar un ko yih na bhulne den, kih āp un ke *officer* hain.   3. Sarak tuti hui thi, is lie ham ko kai jagah rukna para.   4. Qaidion ko *campon* men bhejte waqt un ki ānkhon par patti bāndh dia kare.   5. Us se puchho kih *transport* ki gārion se sāmān kahān utāra jāta hai.

5-44   1. Wuh aisi wardiān pahne hue the, jin ka rang jangal ke darakhton ki tarah hara tha.   2. Hukm dene se pahle apni gharion ka waqt mila lila lia karo.   3. Tum itna sāmān kaise le ja sakoge. Yih to ek quli ka bojh ho gaya.   4. Āj rāt ham dushman par chhāpo mārne wāle hain. Tamām jawān taiyār rahen.   5. Main yahān pahunchte hi bimār par gaya tha, is lie āp ko chitthi na likh saka.

6-44   1. Dekho; mez par kitni gard hai. Mālum hota hai, kih tum ne āj is ko sāf nahin kia hai.   2. Surang is tarah chhupāni chāhie, kih dushman us ko āsāni se na dekh sake.   3. Rāt ke waqt ham ko ānkhon ka bahut kuchh kām kānon se lena parta hai.   4. Yih dawa tin tin ghante ke bād pilāo, aur kal ākar bimār ka hāl batāo.   5. Pichhli larāi men mujh ko, jo golian lagi thin, yih un ke dāg haim.

7-44   1. Rāste men ham ko kai jagah daldalen milin, lekin hamāre tankon ne in ko pār kar lia.   2. Tum ko itni der nahin lagāni chāhie thī; ab to sārhe chha baj rahe hain.   3. Ham donon ek hi gāon ke

rahne wāle hain, magar yih ek sāl se Delhi men naukar hai. 4. Jab
moze phat jāen, to un ki marammat kar lia karo. 5. Sham hone wāli
thi; us waqt *commander* ne ham ko zaruri khabar lāne ke lie bh ja.

8-44   1. Thori dur jāne ke bad *r il*-gāri ruk gai aur sab musāfiron
ko utarna para.   2. Kuān bahut zahra tha, aur rassi bahut chhoti thi
is lie bālti pāni tak na pahunch saki.   3. Tum chaudah sāl se yih kām
kar rahe ho, phir bhi itni māmuli bāt nahin jānte.   4. Wuh bhuke the;
ham ne apne khāne men se un ko bhi khilāya.   5. Rāt ke waqt ām taur
par sirf wuh chizen nazar āti hain, jo *skyline* par hon.

9-44   1. Dekho, jab tak dusra ādmi na pahunche, tum apni jagah
se na hatna.   2. *Company* thori der men yahān se *march* karne wāli
hai ; tamām jawan bilkul taiyār rahen.   3. Rāt ke waqt khizkion aur
darwāzon ko achchhi taraz band kar dia karo.   4. Is bāt ka khayāl
rakhna zaruri hai, kih raushni bāhar n zar na āe.   5. Agar tum āge
āne wālon ke sāth milāp rakhte, to rāsta na bhulte.

10-44   1. Main thori dur gaya tha kih ādmion ki ek toli āti hui
nazar āi.   2. Main ek darakht ki ār men khara ho gaya aur dekhta raha
kih wuh kahān jāte hain.   3. Us bimār ko bahut jāra lag raha bai. Ek
kammal kāfi nahim ; do kammal urha do.   4. Hukm āya hai, kih jitne
ādmi mil saken, un ko apne sāth lekar fauran chale āo.   5. Agar tum
safāi ka khayāl rakhoge, to chhote chhote zakhm barhne na pāenge.

11-44   1. Jab sab kām ho chuka, to main ne us ko ghar jāne ki
ijāzat de di.   2. Dushman ke jo ādmi pakre gae hain, un se hathyāri
kāgaz, aur naqshe le lo.   3. Pandrah sāl ke bād ham ne us ko waisa hi
pāya jaisa pahle dekha tha.   4. Agar koi ādmi idhar āta dikhāi de, to
āhista se *halt* kahkar us ko roko.   5. *Att ck* karne wāli fauj ko sarak ke
dāhni taraf diwār ke sāth sāth harakat karni chānie.

12-44   1. Us se puchho, kih *tank* men tel bhara hua hai, ya nahin.
2. Dushman pichhe hatta ja raha hai, magar hamāra muqabala karne
ke lie chho i tolian pichhe chhor gaya hai.   3. *Bayonet* aisi larāi men
kām āti hai, jahān chupke chupke kārrawāi karni ho.   4. Do roz se us
ki kuchh khabar nahin āi ; mālum nahin kih wuh zinda hai ya mar gaya

5 Agar tum kisi gāon wāle se kahte, to wuh tum ko wahān pahuncha deta.

1-·5 1. Wuh bandargāh aisi nahin, jahān bare bare jahāz thahər saken. 2. Jākar puchho. kih Calcutta jāne wāli gāri dhāi baje jāti hai, ya sārhe tin baje. 3 Pahle yih achchhi tarah se samajh lo, kih tum ko kya kya khabren lāni hain. 4. Dekho, koi bāhar ka ādmi is *post* ke qarib na āne pāe. 5. Āj-kal ki larāi men zamin ki thori si unchāi nichā bhi bara kān de sakti hai.

2-45 1. Wuh darakht, jo nazar ā raha hai, na ? Us ke pās hi ek kuān hai. 2. Wahān ek chhoti si dukān bhi hai, jahān mithāiān bikti hain. 3. Mihrbāni. Magar main aisi chizen nahin khāta, jin pai makkhiān baithi hon. 4. Yih kārkhāna pahle ek *jute mill* tha, ab yahān *motor* ke purze taiyār hote hain. 5. Agar yia jawān is bahāduri se na arte, to ham itne dushmanon ko na bhaga sakte.

ʔ-45 1. Hamāre pās waqt thora hai, aur aise morche banāne men kāfi der lagegi. 2. Larāi ke mauqe par hamesha is fikr men raho, kih dushman, ko kis tarah dhoka dia jāe. 3. Agar sardāar hoshyār na hon to achchhe qism ke sipāhi bhi jang men kāmyāb nahin ho sakte. 4. Jab tak āp *school* men hain, āp ko sikhlāi se pura pura fāida uthāna chāhie. 5. Delhi se Karachi jāte hue main āp se milne ki koshish karunga.

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-43. 1. Shut that box and put a pedlock on it. 2. He began to search for the paper under his table. 3. We could not see anything for the high bushes. 4. You are forbidden to drink water without permission. 5. When I arrived my servant had already got the tickets. 6. How many times a year do you sow seed in your fields ?

10-43. 1. Light fires and start cooking quickly. 2. We have got to start off in an hour's time, 3. When you have finished eating, pack all the kit up. 4. If you can, write home every week. 5. Your people like to get news of you. 6. The tea was so hot that I could not drink it at once.

11-43. 1. Show this man the way to the office. 2. Why is your coat torn? Have it repaired today. 3. The river was deep, and we had to swim across. 4. We were ordered to find a good road for the lorries. 5. As soon as he saw us, he began to run towards us. 6. When we reached the house, the men had all run away.

12-43. 1. Why don't you wash your hands properly every morning? 2. When do you hope to go on leave to your home? 3. Are you getting letters from your family nowadays? 4. You must not drink water from this well. 5. I went to meet him last Thursday. 6. Wait here nntill I come back.

1-44. 1. The cart stopped suddenly and he fell off on the road. 2. But he got up at once and began to laugh. 3. Ask the men if they have had their food. 4. I got fever last night, but I am better now. 5. They put all their blankets out in the sun to dry. 6. He ought to have finished that work by now.

2-44. 1. He tried to climb over the wall, but it was too high. 2. When I called him, he was washing his hands. 3. You ought to have put your mosquito net up before going to sleep. 4. This is a strict order: and every one must obey it. 5. It took me five days to reach my home by train. 6. How much money can you send to your family each month?

4-44. 1. The post arrives here every day at about 1-30 p.m. 2. He tried to get into the lorry, bnt it was full. 3. I sat down to rest under a tree, and went to sleep. 4. We were playing hockey when the alarm sounded. 5. We all ran to our places, and there was no delay 6. You must never be lazy like this again.

5-44. 1. I went into the village and asked for some water to drink. 2. The villagers were very kind and gave me milk. 3. I asked them the price, but they said, 'We will not take anything.' 4. Men who live in villages are often like that. 5. It began to rain, so I went and sat inside a hut. 6. We talked quietly together until we went to sleep.

6-44. 1. Do not drive the lorry so fast. It is dangerous. 2 Where did this man enlist? He does not know auything. 3. Tell all the men to wash their feet at once. 4. He asked for leave to go home, but he did not get it. 5. Stay hery until another man comes to relieve you. 6. I do not like milk. Give me tea instead, if you can.

7-44. 1. I did not know the way, but I asked a villager. 2. He told me that it would take me half an hour to reach there. 3. He was an intelligent man; I think he had been a soldier. 4. You ought to have dug a trench at once and taken cover in it. 5. If you see an enemy, kill him; don't wait for orders. 6. The train could not go on until the bridge was repaired.

8-44. 1. He saw that his boot lace was broken. 2. The lorry could not cross the bridge, because it was narrow. 3. If you do not know the way, you must ask somebody. 4. All the people had run away from the village. 5. Who is that thin man sitting over there? 6. I do not recognise him; he belongs to another regiment.

9-44. 1. Have a cigarette? No, thanks. I have already had three. 2. I do not want to go to Lucknow tomorrow. 3. What is the time? I don't know; my watch has stopped. 4. He threw a stone, and broke a window. 5. If you had told me he was here, I would have gone to meet him. 6. Owing to the clouds we could not see the tops of the hills.

10-44. 1. It has been raining since six o'clock this morning. 2. I think that mule has hurt its leg. 3. If you write today, you will get an answer on Thursday. 4. Let the men have their food before you set out. 5. You cannot go home on leave again this year. 6. I will not leave the office until this matter is decided.

11-44. 1. Why did you not send me this news at once? 2. Now it is too late; I can do nothing to help you. 3. I think it is going to rain. I will take my water-proof with me. 4 We were all sitting behind the wall and resting; I went to sleep. 5. When I woke up, I could not find my rifle anv where. 6. All the men began to laugh. It was clear that they had hidden it in some place.

12-44. 1. Go and fetch me my black book at once. 2. He was sitting asleep on a mule cart. 3. We surrounded the village in the morning early, 4. When he heard my words he began to laugh. 5. I had already had tea, so I smoked a cigarette. 6. The water was dirty and not fit to drink.

1-45. 1. I will have finished this work by this evening. 3. If you did not know who he was, you ought not to have let him come inside the wire. 4. One of the prisoners tried to run away, but I caught him. 5. Open all these boxes and count everything in them. 6. Do not give a receipt until you have seen that the kit is complete,

2-45. 1. As soon as they saw us on the road, they all ran away. 2. If it rains again today, I will not come to see you. 3. Tell me when the Commanding Officer comes back. 4. Can you show me the road to the post office ? 5. Come with me, please ; I am going there now myself. 6. You ought to have told me about this before now.

3-45. 1. Look at all this water. Where has it come from? It must be from the roof. 2. No, Sir; a man was bringing in a filled bucket, and he fell down. 3. How long will it take you to go to the other side of the river ? 4. If you do not tie up this mule, it will certainly run away! 5. Has the post come in ? Go and see if there is a letter for me, 6. He tried to cross the stream, but after his illness he was too weak.

WRITTEN PAPER

Translate into English :—

1-44. 1. Rāt ke nau baje se pahle wuh zarur chhāoni pahunch gaay hoga. 2. Ab is ilāque men dushman ki faujen hamāri faujon ka kahin bhi muqābala nahin kar rahi hain. 3. Shahr par hamāra pura qabza ho chuka hai, aur wahān ki sarkāri imāraton par hamāra jhanda ur raha hai, 4. *Bomb*-bāri ki wajah se shahr men kai jagah āg lag gai thi, magar ab bujha di gai hai 5. Jo chiz tūt jāe, us ko phenk na do, balkih thik karke kām men lāo. 6. Main ne puchha, "Kya bāt hai ? Ap ab tak soe kion nahin ?" 7. Unhon ne kaha, kih kal imtihān hai; mujh ko

bahut kuchh parhna hai.   8. Jo log meri gāri men the, un men se ek
doctor sāhib bhi the.   9. Unhon ne muje ko yih kitāb di aur kaha, kih
dekho, shāyad is men koi bāt kám ki ho.   10. Main is lie thahra raha,
kih jab wuh wápas áen, to un se milun.

2-44.   1. Jangal ki lárai ke lie hamári ek bahut bari fauj puri
puri sikhlái pa chuki hai.   2. Mukhtalif qaumon aur mukhtalif jaghon
ke sáth milkar kám kar rahe hain.   3. In men Nága qaum ke jawán
bhi hain; yih sarak banáne men madad dete rahe hain.   4. In ke *scout*
dushman ki *line* on men ghuskar bari kám ki khabren le áya karte hain.
5. In ke pás nae qism ke hathyáron ke aláwa puráne zamáne ke bhi
hathyár hain.   6. Is fauj ke logon ko bahut taklifen utháni pari hain
7. Is iláqe men sámán láne lejáne ke zarie hahut kam the.   8. Is lie
in ko ásáni se *ration* nahin pahuncháya ja sakta tha.   9. Lekin ab
yahán aisi sarken ban gai hain, jin par se ladi hui *lorry* án guzar saktį
hain.   10. Ab tak in hi logon ne Hindustán ka bacháo kia hai aur
ab hamla karne ko hain